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THE THEOLOGY OF AN EVOLUTIONIST

BY

LYMAN ABBOTT

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BOSTON AND NEW YORK
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PREFACE

THIS book is a companion to two books, similar in character, already published: "The Evolution of Christianity" and "Christianity and Social Problems." Each of these volumes assumes the truth of the principle of evolution as defined by Professor Le Conte,[1] and attempts to apply that principle; the first volume in tracing the history of Christianity as a spiritual force; the second in exhibiting Christianity as a social development; the present one in a statement of Christianity as a system of doctrine. They will, I hope, eventually be followed by a fourth volume, in which the same principle will be applied in an attempt to trace the growth of the Old Testament, and possibly by a fifth, similarly tracing the growth of

[1] "A continuous progressive change, according to certain laws, and by means of resident forces." — *Evolution and its Relations to Religious Thought.*

the New Testament, as a body of literature. Neither of them would be complete without duplicating some of the ideas contained in the other volumes; for Christianity as a spiritual force cannot be dissociated from Christianity as a social order, nor either of these from Christianity as a system of thought, embodied in a religious literature. Nevertheless, though they assume the same principle and endeavor to apply it to the same great theme, — the elucidation of the Christian religion, — that theme is so large, and includes such different aspects of life and thought, that I believe it may be truly said that no one of these volumes duplicates its companions.

Each of them has grown out of a previous series of lectures or sermons: the first out of a course of lectures given before the Lowell Institute in Boston; the second out of a course of lectures given before the Meadville Theological Seminary, and subsequently repeated in a modified form in Plymouth Church; the third out of a series of sermons preached in the latter place. But neither volume is a republication of such addresses. Each has been

rewritten for permanent publication, though in the rewriting free use has been made of the material employed in the extemporaneous addresses in the pulpit and on the platform.

I received not long ago a letter from a stranger containing this significant sentence: —

"Forty years ago, while a student at the University of Munich, one of our professors, Baron Justus von Liebig, told us, a small circle of students taking extra lectures in toxicology, in a pause when an animated controversy about the bottom cause of life sprang up: . . . 'Gentlemen, if the universe and our planet ever came to be governed by a wisdom, science, and penetration on a plan no higher than we mortals are capable of understanding and mastering, then I would most fervently wish to be out of it and in a safer place.'"

With that sentence I heartily concur. If I could conceive it possible that this universe were governed by a wisdom no greater than I am able to comprehend, I should not be able to believe in a God of infinite wisdom; for finite wisdom cannot comprehend infinite wisdom. It is, therefore, no part of my desire, still less of my purpose, to furnish in this book a system

of scientific or philosophical knowledge which shall explain the mysteries of the universe. It is no part of the desire of evolutionists to furnish such an explanation. Indeed, it would be difficult to find anywhere a nobler statement of the profound mystery of life than is to be found in the writings of Darwin, Huxley, and Herbert Spencer. The very word "agnostic," which has been applied by these gentlemen to themselves, and which was, indeed, first employed by Huxley, is an indication of their frank recognition that the universe cannot be comprehended by finite man. The creed of the evolutionist is all embodied in the statement that life is a growth. But growth is itself a mystery; and the statement that the universe is full of mysteries is not inconsistent with the statement that the history of the universe is a history of growth.

This volume is not, then, offered as a complete or comprehensive treatment of theological problems. It does not profess to furnish any final solution of the themes of which it treats. It endeavors only to indicate the direction in which modern thought is looking and ought to

look for the interpretation of spiritual life. It does not profess to add anything to Christian scholarship, but only to indicate how that material which is the common possession of all Christian scholars is to be correlated and interpreted. Its sole and simple aim is so to apply the fundamental principle of evolution to the problems of religious life and thought, that the light which that principle has afforded and the inspiration which it has furnished in the realm of natural science may be made available in the spiritual realm to the non-scholastic and non-professional reader.

LYMAN ABBOTT.

BROOKLYN, N. Y., *September*, 1897.

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AN EVOLUTIONIST'S THEOLOGY

CHAPTER I

SOME DEFINITIONS

THAT the reader and the writer of this volume may understand each other, it is important to begin with some clear definitions. This is the more important because the terms employed are customarily used with widely different meanings. In order to understand the relation of religion, theology, and evolution, we must first understand what we mean by the terms religion, theology, and evolution.

Religion is the life of God in the soul of man. Belief in the reality of religion involves belief that God is, and that He stands in some personal relation to man. But it is not an opinion respecting God, nor an opinion respecting His influence in the world of men. It is a personal consciousness of God. It is a human experience, but an experience of relationship with One who transcends humanity. The creed is

not religion; the creed is a statement of what certain men think about religion. Worship is not religion; worship is a method of expressing religion. The church is not religion; the church is an organization of men and women, formed for the purpose of promoting religion. Religion precedes creeds, worship, church; that is, the life precedes men's thoughts about the life, men's expression of the life, men's organizations formed to promote the life. Religion may be personal or social; that is, it may be the consciousness of God in the individual soul, or it may be the concurrent consciousness of God in a great number of individuals, producing a social or communal life. In either case it is a life, not an opinion about life. It is not a definition of God, it is fellowship with Him; not a definition of sin, but sorrow because of sin; not a definition of forgiveness, but relief from remorse; not a definition of redemption, but a new and divine life.

Theology is the science of religion. It is the result of an attempt made by men to state in an orderly and systematic manner the facts respecting the life of God in the soul of man. It involves intellectual definition of the various forms of consciousness which constitute the religious life. Its relation to religion is the relation of other sciences to the vital phenomena which they endeavor to explain. With the growth of the

human intellect there comes a wiser study of life, a better understanding of it, a new definition of its terms, and a new classification of its phenomena. The life does not change, but man's understanding of it changes. There is a new astronomy, though the stars are old; a new botany, though vegetable life is unchanged; a new chemistry, though the constituent elements of the universe are the same. So there is a new theology, though not a new religion. God, sin, repentance, forgiveness, love, remain essentially unchanged, but the definitions of God, sin, repentance, forgiveness, and love are changed from generation to generation. There is as little danger of undermining religion by new definitions of theology as there is of blotting out the stars from the heavens by a new astronomy. But as religion is the life of God in the soul of man, definitions which give to man a clearer and a more intelligible understanding of that life will promote it, and definitions which are, or seem to be, irrational, will tend to impede or impair it. To this extent theology affects the religious life as other sciences do not affect the life with which they have to deal.

Evolution is described by John Fiske as "God's way of doing things." Theology also may be described as an attempt to explain God's way of doing things. Thus, to a certain extent

the science of evolution and the science of theology have the same ultimate end. Both attempt to furnish an orderly, rational, and self-consistent account of phenomena. The supposed inconsistency between science and religion is really an inconsistency between two sciences. The theologian and the scientist have given different, and to some extent inconsistent, accounts of God's way of doing things. It is important for us to know which account is correct. It is even religiously desirable that we should know, since our understanding of God's influence upon the human soul affects that influence.

The current theology is Roman in its origin. It assumes as an axiom a God apart from the universe and ruling over it, as the Roman Emperor was apart from the Roman Empire and ruled over it. It conceives of His government as a series of successive interventions. He creates the world out of nothing in the space of six days, and then rests. Man sins, and lest he should become immortal and so independent of his sin, God intervenes and drives him from the garden. His sin grows greater; God intervenes again, sweeps the human race from the globe, and makes a new beginning. Man has no natural capacity to know God. God compassionately intervenes once more, and makes to man special revelations; outside the race to which these revelations are

made there is no possibility of the knowledge of God, — that is, no possibility of true religion. To attest this revelation which God has made of Himself, interventions in the laws of nature which He has ordained are necessary. These interventions, called miracles, are essential to revelation, and revelation is essential to the knowledge of God, — that is, to true religion. Thus theology assumes that God's way of doing things in the material world is the way of a mechanic operating upon a machine; His way of doing things in the spiritual world is the way of a king ruling over an empire. God is some one outside of nature and outside of men, operating upon nature and upon men.

This conception of the universe as set in operation by a Great First Cause, but operated continuously by secondary causes, occasionally modified in their action by the original Creator, is one which I formerly entertained, and there is no inherent inconsistency or irrationality in it. It is certainly quite consonant with faith in a living God, in revelation, in incarnation, in atonement, in immortality. But it is rejected to-day by the great mass of scientific thinkers, and by an increasing number of philosophical thinkers. They have seen more and more reason to believe that all forces are one force, and that events formerly attributed to interventions of an appar-

ently arbitrary will are really due to the operation of this one force. They have seen one supposed intervention after another eliminated, and they have come to believe that when the universe is fully understood it will appear that there are no such interventions. We are all agreed that there are fewer than our ancestors thought there were; the scientist of to-day thinks it probable that there are none. It is not my object to show that the scientist is right, but to show that, *if he is right*, he may still hold to spiritual faith in God, Bible, Christ, Sacrifice. This volume is addressed not to disbelievers in evolution to prove that they are mistaken, but to believers in evolution to show them that their belief is not inconsistent with the Christian faith; it is inconsistent with much in the old *theology*, but not with anything in the old *faith*.

It is true that I am an evolutionist, and inclined to be a radical evolutionist. It is perhaps proper to indicate in a paragraph the reasons for my change of opinion, — a change which has taken place gradually and almost unconsciously.

In the first place, all biologists are evolutionists, probably without a single exception. They are not all Darwinians, — that is, they do not all regard "struggle for existence and survival of the fittest" as an adequate statement of the

process of evolution. Indeed, it may be said that this is no longer by any one regarded as a complete summary of the process, even if it were so regarded by Darwin himself, which is doubtful. I am not an expert biologist; few ministers are. We are not competent to pass any independent judgment of value on the question, What is the process of life in its earlier forms? We have not the scientific habit of mind which enables us to sift the evidence and reach a conclusion. How many of those who read this chapter could pass a creditable examination on the question at issue between the Ptolemaic and the Copernican theories of astronomy, or the atomic and undulatory theory of light? Probably but few. We accept the testimony of the experts when they have reached a conclusion. This is my first reason for being an evolutionist. Practically all scientists, I believe absolutely all biologists, are evolutionists. They have proved themselves careful, painstaking, assiduous students of life. I assume the correctness of their conclusion. I have studied, it is true, the writings of Darwin, Huxley, Haeckel, Tyndall, and the later epitomes of Le Conte, Drummond, and Tyler, and have read the more important of the criticisms on the other side, — enough to see that the hypothesis of evolution has a groundwork of fact and reason. But I accept evolution, as

a statement of the process of physical life, not from a personal scientific investigation, which I have not the training to conduct, but upon the substantially unanimous testimony of those who have such training.

On the other hand, the minister ought to be a special student of the moral life. He ought to know man as a moral actor, literature as the expression of his moral consciousness, history as the record of his moral progress, society as a moral organism. He ought to be able to pass something approximating an expert judgment on the question whether and how far evolution explains "the history of the process" by which the individual man, his literature, his history, his social and political organisms, have come to be what they are. To this subject I have given years of study, sometimes systematic, sometimes desultory, sometimes in theoretical investigations, sometimes in practical applications. The result of this study has been a conclusion, very gradually formed, that the history of that process is best expressed by the word "evolution," — that is, that the process has been one of continuous progressive growth, from a lower to a higher, from a simpler to a more complex organization, under the influence of resident forces, and in accordance with law. And this opinion has been confirmed by Bible study. It appears to

me to harmonize better with the general spirit of Biblical teaching than does the anti-evolutionary conception of life. These two reasons, the substantially unanimous judgment of experts in a department with which I am not familiar, and my own independent judgment in a department with which I have some familiarity, have led me to accept evolution as a history of the process of life, or as "God's way of doing things."

I acknowledge myself, then, a radical evolutionist, — it is hardly necessary to say a theistic evolutionist. I reverently and heartily accept the axiom of theology that a personal God is the foundation of all life; but I also believe that God has but one way of doing things; that His way may be described in one word as the way of growth, or development, or evolution, terms which are substantially synonymous; that He resides in the world of nature and in the world of men; that there are no laws of nature which are not the laws of God's own being; that there are no forces of nature, that there is only one divine, infinite force, always proceeding from, always subject to the will of God; that there are not occasional or exceptional theophanies, but that all nature and all life is one great theophany; that there are not occasional interventions in the order of life which bear witness to the presence of God, but that life is itself a perpetual

witness to His presence; that He transcends all phenomena, and yet is the creative, controlling, directing force in all phenomena. In so far as the theologian and the evolutionist differ in their interpretation of the history of life — that is, upon the question whether God's way of doing things is a way of successive interventions or a continuous and unbroken progress — I agree with the evolutionist, not with the theologian. My object in this volume is to show that religion — that is, the life of God in the soul of man — is better comprehended, and will better be promoted, by the philosophy which regards all life as divine, and God's way of doing things as the way of a continuous, progressive change, according to certain laws and by means of one resident force, than by the philosophy which supposes that some things are done by natural forces and according to natural laws, and others by special interventions of a Divine Will, acting from without, for the purpose of correcting errors or filling gaps.

The affirmation that all growth is due to "resident forces," or a "resident force," requires, perhaps, some additional explanation, for it is to this affirmation that the critics of evolution chiefly object. They generally agree that the interventions from without are fewer than we used to think; but they still believe that there

must be or have been some interventions: as in the passage from the inorganic to the organic, and again from the vegetable to the animal, and yet again from the animal to the human. "That phrase," says Professor W. Douglass MacKenzie in the "Bibliotheca Sacra,"[1] "'by means of resident forces,' is one to which exception of the most serious kind must be taken. . . . In that definition of evolution no man of science would understand by the phrase 'by means of resident forces,' this, that God is continually pouring the energies of his Divine will into created forms, and carrying them forward to their further development. Any man of science would understand that definition to mean, that the evolution of any form of life takes place wholly by means of the forces already resident in the forms of existence which had been realized in the preceding stages of history." I think that as matter of literary interpretation Dr. MacKenzie is mistaken, and that Professor Le Conte and Professor Drummond, both of them men of science, do clearly understand substantially what Dr. MacKenzie says no man of science would understand by the phrase "resident forces," and that even Professor Tyndall implies that understanding as a probable opinion, though not as a

[1] *Bibliotheca Sacra*, July, 1897: "Evolution and Christian Doctrine."

positive faith. The theology and the science of the past have agreed in assuming what I think the theology and the science of the future will agree in denying, that God sits apart from nature, and that there are natural forces and natural laws which operate independently of Him. Starting from this assumption, of course theology has resisted bitterly every attempt to lessen the number of interventions in the order of nature, because the inevitable result was to lessen the evidence of a Divine presence in the world. Nevertheless, both the religious and the scientific world have come to believe in a greatly lessened number of interventions, until now science has reached with practical unanimity these three conclusions: first, there is but one force, manifesting itself in different forms; second, that this force is never increased or diminished in amount, only varied in form; and third, that this force, if we believe it to be directed to intelligent ends, is sufficient to account for all the phenomena of nature and life, so that there is no reason to believe in any interventions from without. I believe that the theology of the future will frankly and gladly accept these conclusions, instead of resisting them and endeavoring to discover some evidences of interventions constantly lessening in number if not in magnitude. It, too, will affirm that there is only one

force, the "Infinite and Eternal Energy from which all things proceed." It will affirm that this Infinite and Eternal Energy is never increased or diminished; that, in other words, God, who varies infinitely in His manifestations, varies in no whit in His real life. It will affirm that there are and can be no interventions in this resident force, this Infinite and Eternal Energy, for if there were there would be a second God, superior to the God who resides in the universe and controlling Him. And finally, it will affirm that this Infinite and Eternal Energy is itself intelligent and beneficent, — an infinitely wise and holy Spirit, dwelling within the universe and shaping it from within, much as the human spirit dwells within the human body and forms and controls it from within. Scientifically this is the affirmation that the forces of nature are one vital force; theologically it is the affirmation that God is an Immanent God. "Resident forces" and "Divine Immanence" are different forms of the same statement. According to this view, it is not correct to say that "God, the one Force, did somehow bring into being the earliest forms of matter with resident forces."[1] It is correct to say that from the earliest time we know anything about, God, the one Resident Force, has been shaping matter

[1] Dr. W. D. MacKenzie. *Bibliotheca Sacra*, July, 1897.

into its various forms. It is not correct to say that "the interactions of the various portions of this primeval matter did, by continuous and progressive changes, result in the production of all later forms of existence, including life and consciousness, reason and conscience."[1] It is correct to say that all later forms of existence, including life and consciousness, reason and conscience, are the manifestations of His power, and the revelations of His presence who is God, "the all in all."[2] Nor is this inconsistent with the belief that the heaven of heavens cannot contain Him. The Divine Spirit which resides in Nature transcends Nature, as the human spirit which resides in the body transcends the body. The Divine Spirit which is manifested in all phenomena is more than the sum of all phenomena, as the human spirit which is manifested in all the activities of a life is more than the sum of those activities. The belief that the Divine Spirit resides *in* the universe is no more pantheism than belief that the human spirit resides *in* the body is materialism. This faith in the Divine Immanence, in an Intelligent and Beneficent Will working in the so-called forces of Nature, is neither atheistic nor pantheistic. Belief that all energies are vital is not belief

[1] Dr. W. D. MacKenzie. *Bibliotheca Sacra*, July, 1897.

[2] τὰ πάντα ἐν πᾶσιν. 1 Corinthians xv. 28.

that there are no vital energies. Belief that all resident forces are Divine is not belief that there is no true Divinity.

It seemed necessary to make this explanation to guard, if possible, against the common misapprehension of the evolutionist's position, as that of one whose faith in "resident forces" implies no faith in God. The theistic evolutionist believes that God is the one Resident Force, that He is in His world; that His method of work in His world is the method of growth; and that the history of the world, whether it be the history of creation, of providence, or of redemption, whether the history of redemption in the race or of redemption in the individual soul, is the history of a growth in accordance with the great law interpreted and uttered in that one word evolution.

CHAPTER II

CREATION BY EVOLUTION

When man would make a rose with tools, he fashions petals and leaves of wax, colors them, manufactures a stalk by the same mechanical process, — and the rose is done. When God makes a rose, he lets a bird or a puff of wind drop a seed into the ground; out of the seed there emerges a stalk; and out of the stalk, branches; and on these branches, buds; and out of these buds roses unfold; and the rose is never done, for it goes on endlessly repeating itself. This is the difference between manufacture and growth. Man's method is the method of manufacture; God's method is the method of growth. What man makes is a finished product, — death. What God makes is an always finishing and never finished product, — life. What man makes has no reproductive power within itself. What God makes goes on reproducing itself, with ever new forms and in ever new vitality. The doctrine of evolution, in its radical form, is the doctrine that all God's processes

are processes of growth, — not processes of manufacture.

Evolution is the history of a process, not the explanation of a cause. The doctrine of evolution is an attempt on the part of scientific men to state what is the process of life; not an attempt to state what is the cause of life. When Isaac Newton discovered and announced the doctrine of attraction and gravitation, he did not undertake to explain why the apple falls from the bough to the earth, nor why the earth revolves around the sun in its orbit; he simply stated what he had seen, — that all matter acts as if its bodies were attracted to one another inversely as the square of the distance. So the evolutionist does not attempt to explain the cause of phenomena; he simply recites their history.

A correspondent recently wrote me a letter saying in substance, "I am sorry that you have taken up with that dangerous doctrine of evolution. Huxley and Darwin and Tyndall tell us that matter somehow or other once upon a time began to create itself." He is mistaken. He would find it difficult to point to page or paragraph in any scientific writer as authority for any such notion of evolution. Evolution does not undertake to give the cause of phenomena at all; it simply recites their processes. A

man may be an atheistic evolutionist — that is, he may believe that there is no intelligent cause lying back of phenomena. Haeckel is an atheistic evolutionist. Or he may be a theistic evolutionist, — that is, he may believe that the cause lying back of all phenomena is a divine, intelligent, loving Person; Dr. McCosh of Princeton was a theistic evolutionist. The evolutionist is simply one who understands the history of life to be a history of growth. "Evolution," says Mr. Huxley, "or development, is at present employed in biology as a general name for the history of the steps by which any living being has acquired the morphological and physiological characters which distinguish it;" and on that Mr. Henry Drummond, an eminent evolutionist, comments as follows: —

"Evolution is simply history, a history of steps, a general name for the history of the steps by which the world has come to what it is. According to this general definition, the story of evolution is narrative. It may be wrongly told; it may be colored, exaggerated, over or under stated, like the record of any other set of facts; it may be told with a theological bias, or with an anti-theological bias; theories of the process may be added by this thinker or by that, but these are not of the substance of the story. Whether history is told by a Gibbon or a Green,

the facts remain; and whether evolution be told by a Haeckel or a Wallace, we accept the narrative so far as it is a rendering of nature, and no more. It is true, before this story can be fully told, centuries still must pass. At present there is not a chapter of the record that is wholly finished. The manuscript is already worn with erasures, the writing is often blurred, the very language is uncouth and strange. Yet even now the outline of a continuous story is beginning to appear, — a story whose chief credential lies in the fact that no imagination of man could have designed a spectacle so wonderful, or worked out a plot at once so intricate and so transcendently simple."

Evolution, then, — let us understand this at the outset, — is the history of a process, not the explanation of a cause. The evolutionist believes that God's processes are the processes of growth, not of manufacture.

We are all partial evolutionists. Every man believes that to a large extent the divine processes are processes of growth. He believes that the rose grows from a seed or a cutting; that all the vegetable matter in the world has come to its present condition by growth from earlier forms. He believes that this principle of growth applies to the animal as well as to the vegetable kingdom. He believes that every horse was once a

colt, and every man was once a babe. He believes, too, in growth as a principle of history: that the American nation has grown from colonial to national greatness; that literature has grown from primitive to sublime forms. He thus believes that most of the processes of God are processes of growth.

The radical evolutionist believes that all divine processes, so far as we are able to understand them, are processes of growth; that as God makes the oak out of the acorn, and the rose out of the cutting, and the man out of the babe, and the nation out of the colony, and the literature out of the alphabet, so God has made all things by the development of higher from lower forms. He believes that, so far as he can see, God is never a manufacturer, but always does His work by growth processes. The best simple definition of this process that I have ever seen is Le Conte's: "Evolution is continuous progressive change, according to certain laws and by means of resident forces."

It is, first, continuous progressive change. The rose the man makes does not go through continuous progressive change. He makes a little to-day, leaves it, begins again to-morrow, leaves it a year, comes back next year. He finds that he is making it wrong, changes his mind, makes it over again. There is no necessary continuity

in his work. The work that man does is not done according to certain laws. It is often arbitrary. He makes the rose in one way to-day, in another way to-morrow, simply because the notion so takes him. His work is done by force external to the thing that is made; not by force operating from within, but by force applied from without. God's work, on the contrary, we evolutionists believe, is the work of progressive change, — a change from a lower to a higher condition;[1] from a simpler to a more complex condition. It is a change wrought according to certain laws which are capable of study. It is never arbitrary. Finally, this process of growth is produced by forces that lie within the phenomena themselves. The tools that God uses are in the structure that is being formed, or in its environment. The force that makes the rose what it is inheres in the plant, in the soil, in the sunlight. God dwells in nature, fashioning it according to His will by vital processes from within, not by mechanical processes from without. The former theory of creation was of creation by manufacture. It was that God said to himself one day, six, eight, or ten thousand years ago, "I will make a world;" that He proceeded to make it, in six successive days; and that

[1] This is the object of evolution, though incidental to it are other results, such as moral development or degeneracy.

when six days were over the world was finished. As science disclosed the history of the past, men changed their conception of the creative days to longer and yet longer epochs. But still the conception of manufacture lingered in the thought of the Church. Some of the old mediæval writers undertook even to state what time of the year the world was made; one of them, I believe, argues that it must have been in the autumn, because apples were ripe. Still many persons conceive of creation as a process of manufacture, and of God as a kind of architect or master-builder, laying foundations, putting up pillars, carving, upholstering, decorating, — constructing the edifice in carpenter fashion.

Over against this conception of creation by manufacture, we are coming to accept the conception of creation by evolution. It would require one far more familiar with scientific detail than I am to give the process with scientific accuracy; but it is possible to indicate the broad outlines, and I am facilitated in doing this by a somewhat vague recollection of an experiment which I saw performed by Dr. R. Ogden Doremus many years ago. On the platform where the chemist was performing his experiments was a great glass box, and in that box a colorless liquid, into which he poured a colored liquid, — red, if my memory serves me right; and running

through this box, with little arms extending from it, was a cylinder, with a crank at the top. While we sat there this colored material gathered itself together in a gobular form before our eyes. It was of precisely the same specific density as the colorless liquid in which it had been plunged, so that there was no attraction of gravitation to carry it to the bottom. Then gradually, very slowly at first, the lecturer began a movement with this crank, and the globe, following the cylinder which he revolved, began revolving itself very slowly, and gradually more and more rapidly, and, as it revolved, flattened at the poles, and presently, as the cylinder became more and more rapid, flung out from itself, I forget now whether a ring or a single globe.[1]

[1] Dr. Doremus has kindly furnished me with the following accurate account of this most interesting illustration of the process of "Creation by Evolution." It is an illustration which amounts to demonstration to any one who has ever seen it. Olive oil (colored red that it might be better seen) was poured on water. It floated on the *denser* liquid. Another portion of the oil was poured in alcohol. It sank in this *lighter* liquid.

A third portion of the oil was poured into a carefully prepared mixture of water and alcohol, having exactly the same specific gravity as the oil. The oil assumed the shape of a perfect sphere. The earth is round, the sun, moon, and planets are round, every star that decorates the heavens is round; hence they were once liquid, or are now fluid.

A glass axis inserted through the centre of the sphere of oil was slowly revolved. The globe flattened at its poles and dilated at its equator. Our earth has this shape. The

So we saw, before our eyes, the nebular hypothesis illustrated. In some far-off epoch,

globe of oil was revolved *more* rapidly. It then flattened to a greater extent, or was more oblate, like the planet Jupiter, when the difference between its polar and equatorial diameters is 5000 miles. Its oblateness can be seen with a powerful telescope.

Our earth revolves at its equator at the rate of 1000 miles per hour, Jupiter over 26,000 miles per hour. Jupiter has the density of water, while our earth is five times as dense; — these two causes account for the difference in figures or shapes of these planets.

On turning the oil globe more rapidly, it formed a ring like the rings of Saturn. When the speed of revolution was still more increased the ring broke into many spheres, some large, others small; each of these revolved on its axis, around the common centre. The sun turns from west to east; Mercury, nestling closest to our peerless parent, turns from west to east on its axis and around the central sun; so also Venus, the Earth, Mars, the small planets beween Mars and Jupiter (over 200 in number), Jupiter, Saturn, Uranus, and the remotest, Neptune, all revolve in this same direction, and in the same plane. According to Herschel, Struve, Argelander, and other astronomers, our sun with his princely retinue of planets, satellites and fiery comets is flying through space towards the star π in the constellation Hercules, with the velocity of half a million miles per diem. Maedler has proved that our whole galaxy of stars is revolving in a mighty circle, the star Alcyone, of the Pleiades, being nearest the central point. "Canst thou bind the sweet influences of Pleiades?" (Job xxxviii. 31.) Eighteen million two hundred thousand years must elapse to complete one revolution around this distant centre. In this grand circular movement are minor rotations (like eddies in a stream of water) of double, triple, and multiple stars, joining in the mazy celestial dance.

Dr. Lee, of the Lowell Observatory, while in Mexico dis-

misty matter hung nebulous in the universe. It came together as a globe under the law of attraction of gravitation. It began its revolution, set in motion by that infinite and eternal energy which is an infinite and eternal mystery, and which I believe is God. As it revolved, by the very process of revolution it flattened at the poles. As it revolved it cooled, the mist turned to water, the water to solid. From this revolving globe a ring, like the ring of Saturn, was flung off, and the revolving ring itself was broken by the very process of revolution into separate luminaries. So grew the moons, so the planetary system. In this globe was, as still there is, life, — that is, an infinite and eternal energy which is an infinite and eternal mystery, that is, God. Out of this life, manifesting this God, grew, as the rose grows from its seed, the lower forms, and, by successive processes from these lower forms, other higher forms, and

covered, since the 1st of last January, 300,000 double and triple stars in the southern heavens. Thousands of other stellar universes revolve in a manner similar to our own galaxy of suns. Some of the nebulæ have the shape of a ring, others are oval (because of being seen at an angle). Some have a dumb-bell shape, which can be imitated by revolving the oil-globe in the mixture of alcohol and water, when the axis is not exactly in the centre of the oil-sphere. Herschel asserted that some of the nebulæ are so remote that their light (with its velocity of over 186,000 miles per second) has been 3,000,000 of years in reaching our eyes.

from these forms others still higher, until at last the world came to be what it is to-day. There never was a time when the world was done. It is not done to-day. It is in the making. In the belief of the evolutionists, the same processes that were going on in the creative days are going on here and now. Still the nebulæ are gathering together in globes; still globes are beginning their revolution; still they are flattening at the poles; still they are cooling and becoming solid; still in them are springing up the forms of life. In our own globe the same forces that were operative in the past to make the world what it is are operative to-day: still from the seeds are springing the plants; still the mountains are being pushed up by volcanic forces below; still chasms are being made by the earthquake; all the methods and all the processes that went on in those first great days are still proceeding. Creative days! Every day is a creative day. Every spring is a creative spring. God is always creating. Such, briefly and imperfectly outlined, is the doctrine of creation by evolution.

Does this doctrine deny, or imply a denial, that there is intelligence in the universe? Is my correspondent right who thinks that Spencer and Huxley and Tyndall imagine that matter makes itself and governs itself? Is it true

that the evolutionist believes, or if he be logical must believe, that there is no intelligence that plans, no wisdom that directs? Paley's famous illustration suggests that a man going along the road finds a watch; picks it up; examines it; sees that it will keep time; knows that there was some intelligence that devised this watch. Suppose this watch which he picks up and puts into his pocket, after he has carried it for a year, produces another watch that will keep time; does that show less intelligence, or more? Suppose this watch which he picks up and carries in his pocket drops from itself in a year's time a little egg, and out of that egg there comes a perfect watch a year later; does that show less intelligence, or more? Is the natural rose, with all its forces within itself, less wonderful than the artificial rose, which the man makes in imitation of it out of wax? The processes of growth are infinitely more wonderful than the processes of manufacture. It is easier by far to comprehend the intelligence that makes the cuckoo which springs from the cuckoo clock to note the time, than to comprehend the intelligence that makes the living bird which springs from his nest and sings his song to the morning sun. Growth is more wonderful than manufacture. Growth has in it more evidence of marvelous intelligence than any

manufacture. "In that statement appears the clergyman," says the critic. No! The statement is Professor Huxley's: —

"The student of Nature wonders the more and is astonished the less, the more conversant he becomes with her operations; but of all the perennial miracles she offers to his inspection, perhaps the most worthy of admiration is the development of a plant or of an animal from its embryo. Examine the recently laid egg of some common animal, such as a salamander or a newt. Is it a minute spheroid in which the best microscope will reveal nothing but a structureless sac, inclosing a glairy fluid, holding granules in suspension. But strange possibilities lie dormant in that semi-fluid globule. Let a moderate supply of warmth reach its watery cradle, and the plastic matter undergoes changes so rapid, and yet so steady and purpose-like in their succession, that one can only compare them to those operated by a skilled modeler upon a formless lump of clay. As with an invisible trowel, the mass is divided and subdivided into smaller and smaller portions, until it is reduced to an aggregation of granules not too large to build withal the finest fabrics of the nascent organism. And then, it is as if a delicate finger traced out the line to be occupied by the spinal column, and moulded the contour of the body; pinching up

the head at one end, the tail at the other, and fashioning flank and limb into due salamandrine proportions in so artistic a way that, after watching the process hour by hour, one is almost involuntarily possessed by the notion that some more subtle aid to vision than an achromatic would show the hidden artist, with his plan before him, striving with skillful manipulation to perfect his work."

That is the account of an evolutionary process by an evolutionist who certainly will not be accused of theological prepossessions.

Does this doctrine of creation by evolution take God away from the world? It seems to me that it brings Him a great deal nearer. The Hindu believed that God was too great to stoop to the making of the world, so He hatched out an egg from which issued a number of little gods, and the little gods made the world. Something like that has been our past philosophy. A great First Cause in the remote past set secondary causes at work, and we stand only in the presence of secondary causes. But Herbert Spencer, the typical agnostic evolutionist, affirms that we are ever *in the presence* of an Infinite and Eternal Energy from which all things proceed. True, Herbert Spencer says that He is the Unknown; but the theist who believes with Matthew Arnold that this Infinite

and Eternal Energy is an energy that makes for righteousness in human history, and the Christian theist who believes that this Infinite and Eternal Energy has manifested Himself in Jesus Christ, and has purpose and will and love and intelligence, believes no less certainly than Herbert Spencer that we are ever in His presence. There is no chasm of six thousand years between the evolutionist and his Creator. The evolutionist lives in the creative days and sees the creative processes taking place before him.

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CHAPTER III

THE GENESIS OF SIN

THE problem of sin is not to be confounded with the fact of sin. As to the fact, there is no room for question. All the great dramatists have recognized it in their portrayal of remorse, indignation, penalty, repentance, forgiveness, restoration. The great historians have recognized it, in depicting the struggle of righteousness with moral evil. Religious worship is largely founded upon it; for religious worship is largely an endeavor of the worshiper to rid himself of the present burden and the future penalty of sin. All government recognizes it; for certainly the first if not also the chief function of government is to protect the innocent from the sins of the sinful. He who denies the fact of sin denies the police and the prison, the temple and the priest, the battle-field and the martyrdom, Shakespeare and Æschylus. The problem is not, Is there sin? but, Whence comes it? If we are to cure a disease, we must know its nature and origin. What is the nature and

origin of sin, the cure of which is alike the problem of government, education, and religion, — of the courts, the school, and the church?

To this question there are two answers, — the theological and the evolutionary. The theological is that God created man perfect, that man fell by voluntary transgression of the law which God imposed upon him, and that in consequence of that fall sin entered the world and poisoned the entire race, in one of three ways, — for on this point theologians are not agreed: either because the whole race was *in* Adam as the oak is in the acorn, and sinned with him; or because the whole race was represented by Adam and is held responsible for his act, much as a nation is held responsible for the acts of its representatives; or because the whole race descended from Adam and inherited, by the law of heredity, his sinful nature from him.

The evolutionary answer to this question, What is Sin? it is the object of this chapter to give.

Man is an animal, — about that there can be no question, — a vertebrate animal, belonging to the class mammal, and by most scientists reckoned in the family of apes. And he has ascended from a lower animal. Whether the whole human race has so ascended is not absolutely certain, — the so-called missing link has not been

discovered; the fossil man is far removed from the highest ape. But, wherever the race came from as a race, there is absolutely no question that every individual of the race has passed through animal stages in reaching manhood. Embryology has established beyond all question, so far as accurate, scientific, microscopic examination can establish anything, that all animals begin in germs so absolutely alike that the finest microscope can detect no difference, and in proceeding from this germ each individual passes through successive stages of animal life. Whether the race did or not, each individual man does. He originates in a form nowise different from that of lower animals, depends upon the same contrivances for his nutrition and development in the earlier stages of his existence, passes through the successive forms of lower orders, is at one period of his existence in nowise distinguishable from the earlier form of the dog, a little later does not differ from that of the ape, and so proceeds from one state to another until he is born a human child. When the minister, whose acquaintance with theology is greater than his acquaintance with science, asserts that the notion that man has ascended from a lower order is pure imagination, he speaks without knowledge. The origin of the race is a matter of hypothesis; not so the origin of the indivi-

dual. He is known to be derived from a germ indistinguishable from that of the lower animals. The process of his development is seen and known, not imagined.

In speaking upon embryology, I disavow speaking as an expert. I only attempt to interpret to non-expert readers the conclusions of expert observers, my object being, let me repeat, not to demonstrate even the conclusions of embryology, but to state them, so that the non-expert reader may understand a little the ground on which the scientific evolutionist bases his acceptance of evolution as applied to the development of man. To illustrate this conclusion of embryology a little more fully, I quote substantially, though with condensations, from the volume "Darwin and After Darwin," by George John Romanes, taking this volume simply because it is a convenient epitome and is in the main untechnical in its statements.

All life begins with a germ-cell. "If the theory of evolution is true, what should we expect to happen when these germ-cells are fertilized and so enter upon their severally distinct processes of development? Assuredly we should expect to find that the higher organisms passed through the same phases of development as the lower organisms, up to the time when their higher characters begin to become apparent.

. . . And this is just what we do find. Take, for example, the case of the highest organism, man. Like that of all other organisms, unicellular or multicellular, his development starts from the nucleus of a single cell. . . . When his animality becomes established, he exhibits the fundamental anatomical qualities which characterize such lowly animals as polyps and jelly-fish, and even when he is marked off as the vertebrate it cannot be said whether he is to be a fish, a reptile, a bird, or a beast. Later on, it becomes evident that he is to be a mammal; but not till later still can it be said to which order of mammals he belongs." In the chapter on "Embryology" Mr. Romanes traces with illustrations the process through which the individual man passes from this germ to his final completion as an infant man. His illustrations show, side by side, the embryos of a fish, a salamander, a tortoise, a bird, a hog, a calf, a rabbit, and a man, in three successive stages of development. Interpreting these pictures, which speak to the eye, Mr. Romanes truly says: "We can see that there is very little difference between the eight animals at the earliest of the three stages represented, all having fish-like tails, gill-slits, and so on. In the next stage further differentiation has taken place, but it will be observed that the limbs are still so rudimentary

that even in the case of the man they are considerably shorter than the tail; but in the third stage the distinctive characters are well marked." In the light of these facts, the evolutionist cannot doubt that the individual man ascended from a lower animal condition; that growth, or development, is God's way of creating the individual man; and he not unnaturally concludes that it is probable that the whole race similarly proceeded from a lower animal condition, and that growth or development has been God's way of producing the race.

There are two methods which the Christian teacher may pursue in meeting this conclusion: he may declare that if this conclusion is accepted, the Christian religion is overthrown, because the Christian religion depends upon an acceptance of the scientific accuracy of the first chapter of Genesis; or he may accept the conclusion of the evolutionist as certainly probable, if not absolutely demonstrable, and may attempt to show that the Christian's faith in the reality of sin as an awful fact, and the reality of redemption as a glorious fact, is entirely consistent with the opinion that man has ascended from a lower animal order, and that development or growth is God's way of doing things; and he may maintain that the first chapters of Genesis are not to be regarded as authoritative scientific statements

respecting the methods of creation, the origin of the race, or its duration upon the earth. I firmly believe that the former method, which sets theological theories against scientifically ascertained facts, is fatal to the current theology and injurious to the spirit of religion; and that the second method, which frankly recognizes the facts of life, and appreciates the spirit of the scientists, whose patient and assiduous endeavor has brought those facts to light, will commend the spirit of religion to the new generation, and will benefit — not impair — theology as a science, by compelling its reconstruction.

I accept, then, the conclusions of the embryologist: we are animals, we ascended from lower animals. Whether we like the fact or not, it is a fact.

But we are more than animals. We all know that fact also. There is a great gap between manhood and brutehood. It is shown by language, which no brutes use in any perfection approximating that of man. It is shown in tools, which animals do not to any extent employ. It is shown in the largeness of reasoning power, which immeasurably exceeds all reasoning power of animals. It is shown in the apparently illimitable development possible in man, while animal development halts at a clearly marked line. It is shown, above all, in the

moral and spiritual nature of man, — in his independent conscience, in his clear perception of right and wrong, in his sense of the infinite and the eternal, in his worship. Practically it may be said that there is no race of men on the face of the globe that has not something akin to worship, and no race of animals that has.

Man, then, is an animal, and has ascended from a lower animal; but he is something immeasurably more than an animal. How did he get this something more? At what stage in his existence was it implanted in him? In what way? On this point the Church has never agreed. Theologians have been divided in opinion into four schools, giving four separate answers to this question. The first is creationism, — the doctrine that into every man, at some stage of his existence, presumptively at the time of his birth, God, by a miraculous or supernatural act, implants the divine spirit. The second is traducianism, — the doctrine that at some period in the history of the human race God breathed the breath of divine life into some remote ancestor, and that the race has inherited that breath of life throughout all subsequent ages. The third is evolutionism, — the doctrine that this higher life of man, this moral, this ethical, this spiritual nature, has been developed by natural processes as the higher physical

phases of life have been developed by natural processes. The fourth is conditional immortality, — the doctrine that the spiritual nature is developed and made dominant in men only as by faith they lay hold on God, and that there are men upon the earth who to all intents and purposes are but little higher than the animals, and will sink back into the animal and finally become extinct. Whichever of these views one holds, he may still hold that man is two men. He may think that the divine element is implanted in each individual at birth; or he may think that it was implanted in some individual at a certain point in the race development and has since been inherited by all his posterity; or he may think that it is implanted by a special act of divine grace, not in all individuals, but only in a certain elect circle, — those whom God chooses, or those who choose to accept it; or he may believe that it comes through evolutionary process eventually to all men, growing gradually out of that which is not spiritual; but, whichever theory of its origin he entertains, he may be sure that this spiritual life exists to-day. We have the spiritual life, — the life of conscience, faith, hope, love. On this fact religion is based; it does not depend on the question where this spiritual life came from, or at what point in the development of the race or the individual it

began to appear. For religion has to do with what is and what is to be. It leaves science to deal with the past.

The evolutionist, then, no less than the creationist, believes that every man is two men. He believes that God made man out of the dust of the earth, — that is, out of a lower order. Yes! even out of inorganic matter. He believes this none the less because he thinks he can trace, in imagination, the process by which during a long course of ages the preparations were made for the perfection of the animal man, and because he knows that he can trace by observation the process by which the individual animal man is gradually formed out of a germ indistinguishable from that of other animals. He believes no less than the creationist that God breathes into man the breath of a divine life. He believes this none the less because he thinks he can trace the process by which reason is developed out of instinct, and patience out of passivity, and sympathy out of imagining the troubles of others, and carefulness out of parental instinct, and conscience out of approbativeness, and honesty and honor out of self-interest.[1] In short, he believes that development is a divine process as firmly as the creationist believes that creation

[1] See Drummond's *Ascent of Man*, chapter viii., and Darwin's *Expression of Emotions in Man and Animals*, passim.

is a divine process, and no less divine because it is gradual.

When this higher life is breathed into man — whether by an instant act or a gradual process is, religiously speaking, a matter of indifference — man comes under the law of the higher life. This law is always sovereign whenever, in the process of evolution, the lower passes into a higher stage of life. When the inorganic is taken up into the plant and made vegetable, it becomes subject to the law of vegetable life, and if it does not obey the law of vegetable life it sinks back into the inorganic, — that is, it dies. When the vegetable is taken into the animal, the vegetable becomes animal, — that is, it becomes subject to the law of animal life. The cow does not become grass, but the grass becomes cow, and, being cow, becomes part of the animal existence and subject to the laws of animal life; and if the laws of animal life are not obeyed, that which was life sinks back into the inorganic again, — that is, it dies. Similarly, when, in the process of development, man rises out of the animal stage and becomes a man, when he comes into the condition in which he knows the moral truth, and sees it, and is conscious of it, he comes under the law of the moral life, as the inorganic taken into the vegetable comes under the law of the vegetable, as the vegetable taken

into the animal comes under the law of the animal. The human, the moment it passes the invisible boundary line and becomes human, comes under the law of the human, — that is, under the law of God, under the law of right and wrong. Moral law is dependent, therefore, upon moral development. What is right in one stage of development becomes wrong when the individual has passed into a higher stage of development. The law of the animal is superseded by the law of the spiritual. This fact we all recognize. "Gluttony is not sin in a hog; the greater glutton, the better the breed. Combativeness is not sin in a bull-dog; the bitterer fighter, the better the dog. To heap up wealth for another to enjoy after they are dead is not sin in the bees; the more they gather and the less they give, the more valuable the hive. To spend life in mere pleasure of song and sunshine is not sin in the bird; the more careless the songster, the sweeter the companionship. But to man there is a higher life possible than to feed with the hog, fight with the dog, gather with the bee, or sing with the birds; it is as he comes to a knowledge of this higher nature that he comes to a knowledge of good and evil."[1] We come to Mount Sinai when we come to the sense of right and wrong. Violation of this law

[1] *Evolution of Christianity*, p. 225.

is sin, and sin is fall, and fall is fall downward, not upward.

Did Adam fall, six thousand years ago? It is immaterial. Certainly if we found the story of a garden with one fruit by eating which a man would make himself immortal, and with another fruit which would give him a consciousness of good and evil, with a serpent which talked to him, and with a God who walked in the garden and from whom the man attempted to hide, — if we found that in Greek, or Roman, or Hindu, or Norse literature, we should say, That is beautiful fable; what truth can we find in it? And I do not see any reason why, finding it in Hebrew literature, we should not say, That is beautiful fable; what truth is in that fable?

Neither the author of Genesis, nor any one in the Bible for him, claims that his account of the creation was revealed to him. There is no reason to think that it was so revealed, unless a purely traditional theology constitutes such reason. Even if we suppose that Genesis was written by Moses, three or four hundred years elapsed between the latest incident in Genesis and the time of Moses. Moreover, Assyrian tablets have been discovered which were in existence a thousand years before the time of Moses, and which contain analogous accounts of the Creation, the Fall, and the Deluge. For these

reasons the modern Biblical scholar who believes in what is called progressive revelation regards the Book of Genesis as a collection of prehistoric traditions rewritten. The value of the book consists, not in its scientific accuracy respecting creative processes, but in the religious spirit with which these ancient traditions are rewritten, so as to make them vehicles of moral and spiritual truth. In a sense it is true, scientifically, that God has made man out of the dust of the earth, — that is, out of lower and earlier forms, reaching back through various transformations even to the inorganic; and has breathed into him the breath of life, — that is, in him is a spirit which links him to the Divine. But the mechanical conception of this process, which was apparently in the mind of the writer of Genesis, is far transcended in sublimity by the conception of this process entertained by the modern evolutionist.

Innocence, temptation, fall, sin — this is the biography of every man, save only Him who passed from innocence to virtue through temptation, yet without sin. Man cannot grow from innocence to virtue without temptation; he cannot experience temptation without a possibility of sin, — that is, of yielding to temptation; and yielding to temptation is fall. Every man when he yields to temptation and sins falls from a higher to a lower, from a spiritual to an ani-

mal condition. He falls back from that state from which he had begun to emerge. It is true that the animal man is worse in his animalism than the animal from which he has emerged or is emerging. The ferocity of the tiger is no match for that of the ferocious man; the intemperance of the brute is far less than that of the brutalized man. How can it be otherwise when the higher powers which God has conferred upon him are subordinated to and made the instruments of his animalism?

Sin, then, is not a means to good. It is not "good in the making." The fall is not a "fall upward." Every yielding to temptation is a hindrance, not a help, to moral development; but every temptation offers what, rightly employed, is an indispensable means of moral development. For all moral development is through temptation to virtue. There can be no virtue without temptation; for virtue is victory over temptation. An untempted soul may be innocent, but cannot be virtuous, for virtue is the choice of right when wrong presses itself upon us and demands our choosing. How can we have courage, unless there is danger and apprehension of the danger? How can we have patience, unless there are burdens to be borne and a desire to remove the burdens? How can we have fidelity, unless there is some trust to be maintained

and some temptation calling on us to leave the trust and be false to it? The scorn of "goody-goody" is justified, for "goody-goody" is innocence, not virtue; and the boy who never does anything wrong because he never does anything at all is of no use in the world. Temptation is struggle, and virtue emerges from struggle. And we cannot have the choice of right without the possibility of doing wrong; and choosing wrong is sin; and sin is fall; because it is choosing the animal from which we are emerging rather than the spiritual condition into which we have partially emerged.

Does this take away the reality — the awful reality — of sin, or remove it from our consciousness? It brings sin closer to our consciousness and makes it more real. A familiar story may illustrate this: The elder Dr. Tyng was very fond of children. He was preaching one Sunday in his Sunday-school room to his children. He was not an evolutionist; he lived before the doctrine of evolution was known; and as he was a very orthodox clergyman, it is not probable that he would have been an evolutionist if it had been known. Nevertheless he was preaching evolution without knowing it. He said to the children: "There is the serpent, who goes in sinuous, crooked ways — that is the liar; there is the hog, who eats and eats, and cares

not for anything but eating — that is the glutton; there is the little boy or girl who likes to pass before the glass and see how beautiful he or she is — that is the peacock; and there is the passionate child who cannot control his temper and flames out on every provocation — that is the tiger." When he had finished his sermon and announced the hymn, the children started not all together; his face flushed and he struck the book a blow, and cried out, "Stop! stop! stop!" and a little girl back in the room, standing on the pew, reached forward, and, pointing her finger, called out, "Tiger!" Dr. Tyng laid down his book, walked down the aisle, and took the little girl in his arms. He loved little children. No girl would have come to his arms under those circumstances if she had not known his love. He brought her back to the platform, and, holding her in his arms, he said, "Children, she has told the truth; I have been fighting the tiger all my life, and I have not got control of him yet; do not let the tiger get control over you." If a minister who is orthodox of the orthodox desires to bring home to children the fact of sin, and a little girl understands the preaching and has it brought home to her, and the preacher is preaching evolution, is it not right to say that the doctrine of evolution does not take away the consciousness of sin?

It brings that consciousness nearer. The origin of sin does not lie in remote history. Sin is not a strange, mystic fact. Every man is two men, — a divine man and a human man, an earthly man and a super-earthly man; he is linked to the lower, out of which he is emerging; he is linked to the upper, toward which he is tending. We carry the animal with us. When we indulge our appetite, or our greed, or our covetousness, or our pride, or our vainglory, or our selfishness, we are falling back into the animal, from which we are not yet emerged. Every man is two men, — a centaur, part animal, part man. Some have almost outgrown the animal, and some have a very small man's head on a very large beast's body.

"O wretched man that I am! who shall deliver me from this body of death?" I have read a tragic story of a Russian prisoner working in the mines chained to a fellow-prisoner who died, and for forty-eight hours he remained in that mine chained to a corpse. So Paul says of himself: I am chained to a corpse; who shall deliver me from this dead body? One may be an evolutionist, he may believe that the individual emerged from a lower animal, he may believe the whole race has emerged from a lower animal condition, and yet he may believe that in this emergence every individual comes under divine

law, and that every violation of that divine law is a sin, and every sin is a falling back into the animal condition; and the only hope of himself and the only hope of the race is in the power that shall lift him up and out of his lower self into his higher, truer, nobler self, until he shall be no longer a son of the animal, but in very truth a son of God.

A Man is not responsible for his ancestry, but he is responsible for what he transmits into and to his children. Shall it be lower, equal to or higher than that which he is in virtue of his inheritance? Which of these belongs to the Divine? Which to the animal nature? We are not concerned so much with what was as with what is and what is to be.

CHAPTER IV

THE EVOLUTION OF REVELATION

It is said of Jesus that He grew in wisdom and in stature. He did not know everything in the beginning. His wisdom was a growth. This is the universal law of the individual, who always grows in his knowledge of what we call religious truth, no less than in his knowledge of what we call secular truth. He is no more born with an accurate knowledge of God, truth, purity, righteousness, than with an accurate knowledge of geology, geography, astronomy, history, or language. The simplest intellectual declarations respecting God are unmeaning to a little child, — as, God is a Person. The simplest spiritual declarations respecting God mean but little — as, God is love. To the child in the infant class this does not and cannot mean what it means to the grandmother, who has passed through all the phases of love, and learned in the school of experience all the meaning of love. Does one ask, What does Christ mean by saying that we must become as little children if we

would enter the kingdom of heaven? He means that, however much we know, we must be eager to learn more. Does any one ask, What does He mean by the saying, Of such is the kingdom of heaven? He means, out of such eagerness to learn more, the kingdom of heaven is developed in the soul. We all practically recognize the truth that the child must grow into the knowledge of God, truth, duty.

The evolutionist believes that the race has grown, as the individual grows, into the knowledge of God and His righteousness. He does not believe that there was a perfect revelation at first which man lost and is gradually recovering. He believes that there has been an increasing capacity to receive religious truth, and therefore an increasing understanding of it.

We all believe that there has been such a gradual development in all knowledge except that which we call religious. I have, indeed, heard of a minister who assured his congregation of his belief that Adam was acquainted with the telephone. But this does not represent the current belief in the ministry. That mankind has made a gradual, though by no means steady, progress in its knowledge of the arts and sciences, of the laws of health, of the conditions of social progress, of political organization, of commercial laws, no one questions. But these

involve a knowledge of ethics, — or the laws of right and wrong, — and are involved in a knowledge of God, since all life is a manifestation of Him. It is as impossible to separate life into its constituent elements, as to separate a river into its separate drops. The man grows; one part is not instantly created and another part abandoned to growth. So the race grows; one part is not instantly created and another part abandoned to growth. In other words, conscience, reverence, faith, hope, love, are as subject to the laws of growth as the intellectual faculties or the social impulses. And only as these divine capacities grow is a knowledge of the divine possible. It is as impossible to put a saint's knowledge of God into a savage by an instantaneous process, as to put into him a scientist's knowledge of nature. The proposition is unthinkable. If one believes in the evolution of man, he must believe in the evolution of inspiration and revelation.

To affirm that inspiration and revelation are gradual processes is not to deny their reality. To affirm that it is impossible to separate them in human education from what we call the natural or secular elements is not to discard them. The tree is dependent for its growth on both the juices of the earth and the light of the sun. It is not possible so to analyze the tree as to declare

what portions are dependent on the earth and what on the sun. Still less is it possible even to conceive of the sun as doing its work instantly and creating its share of the completed tree, and then leaving it, suspended, so to speak, in airy nothingness, awaiting the development of other parts by the slow process of earthy growths. As little is it possible to separate the religious from the secular, the revealed from the unrevealed, or even to imagine the divine truth instantly created in a mind not yet grown large enough to apprehend such truth. A people who believed that Palestine was the world, and that the sun and moon and stars were created as luminaries to give it light, could not possibly receive that conception of the greatness of God which is correlated with, and in some measure grows out of, the modern conception of an illimitable universe. The degree of inspiration which the race can receive at any period is dependent upon the spiritual capacity it has attained. The degree of revelation possible to man or through man depends upon the intellectual and spiritual stature of the man.

What do we mean by inspiration? What by revelation?

Inspiration is inbreathing. It is an uplifting influence of one spirit on another spirit. A congregation listens to an inspiring address, an

audience to inspiring music. We are inspired by reading the records of past heroism. Emotions, thoughts, feelings, pass from mind to mind. One soul breathes life into another soul; God breathes his life into us all. This is inspiration; the elevating or clarifying influence which one spirit may have upon another spirit. Belief in divine inspiration is belief that God's spirit has such an influence on human spirits.

Revelation is unveiling. It is the disclosure of some truth not known before. There may be inspiration without revelation; there may be revelation without inspiration. One may be inspired and yet get no new view of truth; one may get a new view of truth and not be inspired. For the truth may not be inspiring. It may be, indeed, the reverse, — it may be depressing. Inspiration, then, is the influence of one spirit — and especially of the Divine Spirit — upon other spirits. Revelation is the unveiling of truth before not disclosed. To a considerable extent, the Church formerly believed in revelation other than through inspiration. The Christian evolutionist believes in revelation only through inspiration. A simple illustration will perhaps make this clear.

When I went to college we studied chemistry sitting in our seats, while the professor of chemistry revealed certain chemical truths to us, per-

forming the operations in the laboratory for us while we looked on. We saw them, went away, — and forgot what we had learned. To-day the student of chemistry goes into the laboratory himself. The teacher does not directly reveal the truth to him, but patiently inspires him to study for himself; encourages him, guides him, directs him, shows him how to make his own investigations. Under the influence of that guidance, that direction, that counsel, that inspiration, the student works out the chemical laws for himself as though he were a new investigator. He also gets a revelation. But it is a gradual revelation, under the inspiring influence of a teacher. The modern Christian evolutionist believes that revelation has been made in this manner to the world; that God has inspired men in their quest for truth, and that under that inspiration, studying, meditating, laboring, they find their way to the truth.

The evolutionist, then, believes that the truths taught in the Bible have been unveiled by God and man working together. God has put His children in the world, as pupils are put in a laboratory, and has set them to work on the great problems of life — Who am I? What does this world mean? Who is over me? What are the laws of the moral life? How must I conduct myself toward my neighbor? How must

he conduct himself toward me? What is our future destiny? These problems God has left us to work out for ourselves, by our own quest, under His patient, guiding, inspiring influence. The Bible is a record of man's laboratory work in the spiritual realm, a history of the dawning of the consciousness of God and of the divine life in the soul of man. It contains the story of his spiritual aspirations, his dim, half-seen visions of truth, his fragments of knowledge, his blunders, his struggles with the errors of others, and with his own prejudices.

He who thus regards the Bible is not in the least troubled by finding errors in it; he expects to find such errors. They do not in the least militate against the value of the Book. It is quite immaterial to him that the world was not made in six days; that there never was a universal deluge; that Abraham mistook the voice of conscience calling on him to consecrate his only son to God, and interpreted it as a command to slay his son as a burnt offering; that Israel misinterpreted righteous indignation at the cruel and lustful rites of the Canaanitish religion for a divine summons to destroy the worship by putting the worshipers to death; that a people undeveloped in moral judgment could not and did not discriminate between formal regulations respecting camp life and eternal principles of

righteousness, such as, Thou shalt love thy neighbor as thyself, but embodied them in the same code, and seemed to regard them as of equal authority; that a people half emancipated from the paganism which imagines that God must be placated by sacrifice before He can forgive sins gave to the sacrificial system that Israel had borrowed from paganism the same divine authority which they gave to those revolutionary elements in the system that were destined eventually to sweep it entirely out of existence.

These and kindred errors do not have the least tendency to shake that faith in the Bible which regards it as containing the history of a progressive revelation. He who so regards the Bible does not believe that it is inerrant and infallible, or that it claims to be so, or that belief that the writers were inspired and the writings contain a revelation from God to man involves belief that it is inerrant and infallible. To him the Bible is a collection of literature, containing in a preëminent measure the growth of the consciousness of God in the human soul, as interpreted by the preëminent religious leaders of a preëminently religious people. The descriptions of nature which it contains are scientifically inaccurate; but they are written by men who saw God in nature and interpreted nature as itself an interpreter of God. Words-

worth, not Huxley, is the English analogue of the Hebrew writer on nature. The historians composed their histories out of such material as they could gather, much as historians do in our own time. These historians are often inaccurate in details; but the writers were prophets who saw and traced the processes which God was working out in the history of Israel. The lawgivers enunciated some principles of eternal obligation, some provisions convenient at the time but long since obsolete, and some laws because, as Christ said, of the hardness of the people's hearts, — that is, because the people were not ready for anything better; but they sought to interpret and apply to the life of the nation the divine principles of righteousness in so far as they understood these principles and their application was practicable in their time. The fiction of the Bible — the historical romances in the Old Testament and the parables in the New Testament — is narrated not to entertain or amuse, but to elucidate a principle or inspire life. It is not in the literal accuracy of science, history, law, or narrative that the value of the Bible is to be found, but in its spirit. And that spirit is all the more valuable to us because it is that of men of like passions as we ourselves are, struggling with analogous doubts and difficulties toward God, and His truth, and

His righteousness. When the Bible is thus regarded as the sifted literature of a people whose genius was spiritual, as the genius of Rome was legal, as that of Greece was philosophical, and as that of the Anglo-Saxon has been commercial, the intellectual and moral difficulties disappear which the unscriptural dogma of infallibility has created. He who thus believes in the evolution of revelation no longer has to tease his mind by arguing that the creative days were æons, that the sun standing still was an optical delusion due to peculiar refraction of its rays, and that some whales have throats big enough to allow the passage of a man. He frankly treats the stories of creation, of Joshua's campaign, and of Jonah's adventures as literature characteristic of the childhood age of the world, and looks for the moral lessons which lie behind them. He no longer threatens the integrity of his conscience by endeavoring to reconcile the imprecatory Psalms or the massacre of the Canaanites with Christ's command to "love your enemies." He says with Dr. John Watson: "When the massacre of the Canaanites and certain proceedings of David are flung into the face of Christians, it is no longer necessary to fall back on evasion or special pleading. It can be frankly admitted that, from our standpoint in this year of grace, such

deeds were atrocious, and that they could never be according to the mind of God, but that they must be judged by the date, and considered the defects of elementary moral processes."

The notion that inspiration and revelation necessarily involve inerrancy and infallibility is neither consonant with the claims of the Bible writers nor with the general current of opinion in the Christian Church. Christ repudiates certain of the ancient laws, supplements others, gives a revolutionary meaning to still others, and affirms of others that they were concessions to popular prejudice and sentiment. Paul declares of himself that he knows only in part and prophesies in part, and sees through a glass darkly, and of Peter that he dissembled and walked not according to the truth of the Gospel. And Peter says of Paul that he sometimes writes in such a way that it is hard to tell what he means. As to the testimony of the Church, there is no room for quotations here. Let the reader, for both these points, read Dean Farrar's "The Bible: its Meaning and Supremacy."

It must be frankly conceded that the question at issue between the modern critic and the old orthodoxy is not an insignificant one. It is not merely a question of dates and authorship, — a question whether Moses wrote the Pentateuch, or how many of the Psalms were written by

David, or whether there were two Isaiahs or only one. It is a profoundly serious one. The old orthodoxy is right in regarding the new criticism as revolutionary. It is revolutionary in its treatment of the Bible, as the Protestant reformation was revolutionary in its treatment of the Church. It denies the infallibility of the Bible, as the Protestant reformation denied the infallibility of the Church. There is no infallible authority. Infallible authority is undesirable. God has not given it to His children. He has given them something far better, — life. That life can come only through struggle. There is as little a short and easy way to truth as to virtue. The knowledge of truth can come only by conflict with error, as the power of virtue can come only by conflict with temptation. The Bible is the record of the experiences of devout men struggling toward that knowledge of God which is life eternal; it is given to us, not to save us from struggle, and growth by struggle, but to inspire us to struggle that we may grow.

The Bible is not one homogeneous book, but a collection of literature, gathered out of a much larger range of literature, and embodying the history of the growth of the consciousness of God in one people, preëminent among the peoples of their time for the perception of God. It is the sifted utterances of the chosen prophets

of a peculiar people, peculiar in their spiritual genius. It is inspired, because the lives of the men and the hearts of the writers were lifted above the common errors and prejudices of their time; not because they were wholly freed from human prejudice and misconception. It contains a revelation of God; but the revelation is one in human experience, and subject to the adumbrations of human experience.

The question has been and will be asked whether he who believes in the evolution of revelation must not believe that spiritual development will not give the Church greater prophets than Israel, and greater apostles than Paul; whether, in short, it is not time to construct a new Bible out of modern literature, which will take the place of the older Bible, composed wholly of Hebrew literature. It might, perhaps, be a sufficient reply, for one in a polemical mood, that there is no objection to the construction of such a Bible, which, when constructed, would have to take its place with the Hebrew Bible in a struggle for existence with a resultant survival of the fittest. Certainly no one who believes in the Bible as a supreme book would fear the challenge. It might be further added that most devout souls do supplement the Bible by other and more modern devotional literature. We nourish our spiritual life, not only on the

lyrics of the Hebrew Psalter, but also on those of Faber and Whittier; not only on the stories of Ruth and Esther, but also on that of the Pilgrim's Progress; not only on the Gospel of John and the Epistles of Paul, but also on the Imitation of Christ by Thomas à Kempis and the Holy Living and the Holy Dying by Jeremy Taylor. The spirit of the Bible has run far beyond the confines of that ancient literature; and wherever one finds in spoken or in written word that which clarifies faith, strengthens hope, and enriches love, he is finding a Bible message, whoever interprets it to him.

But the philosopher will also perceive that the doctrine of evolution does not necessarily mean that the geniuses of a later age will transcend those of the earlier ages. The spiritual evolutionist does not believe that man is the mere creature of his circumstances. He does not believe that "the differences between one nation and another, whether in intellect, commerce, art, morals, or general temperament, ultimately depend, not upon any mysterious properties of race, nationality, or any other unknown and unintelligible abstractions, but simply and solely upon the physical circumstances to which they are exposed." He does not deny the reality of character, and the effect of character on life. He does not think that

"if W. Shakespeare had died of cholera infantum, another mother at Stratford-upon-Avon would needs have engendered a duplicate copy of him, — just as the same stream of water will reappear, no matter how often you pass a sponge over the leak, so long as the outside level remains the same." [1] All that the believer in evolution and revelation affirms or is called upon by his philosophy to affirm is that spiritual development in the Hebrew race was analogous in its process to the spiritual development to be seen in other peoples. There is one characteristic feature in all such development which calls for greater consideration than I think has yet been given to it. Evolution in the race appears rather in a broadening of capacity to receive than in a creation of capacity to impart. At certain epochs great men appear who, as types, seem never to be surpassed in subsequent generations. But the capacity to understand and appreciate is surpassed in subsequent generations. Greater writers of epic than Homer, greater writers of philosophy than Plato and Aristotle, greater dramatists than Shakespeare, the world has never seen. We are still studying Homer, Plato, Shakespeare, with profit;

[1] See Professor W. James' reply to Grant Allen in *The Will to Believe*, p. 235, originally printed in the *Atlantic Monthly* for October, 1880.

they are still our teachers. But more people understand them, and understand them better, than in their own time. So, greater interpreters of the divine law than Moses, greater preachers of righteousness and mercy than Amos and Hosea, greater singers of God and the divine life than the authors of the Psalter — let me say, than David, whom I count the greatest of them all — greater interpreters of the Christ life than Paul, never have lived, — perhaps never will live. We do not look for evolution to produce greater poets than Homer, Dante, Milton, and Shakespeare, nor greater teachers of righteousness than Moses, David, Isaiah, and Paul. But the phenomenon which we call inspiration in the realm of religious thought is not more mysterious than the phenomenon which we call genius in the realm of secular thought. Perhaps the best explanation of both is that each is a scintillation of the mind of God in and through the minds of men. Certainly the one is as consistent with theistic evolution as the other. Such men are the instruments of growth; if the reader pleases, the seeds of future life.

The Bible, then, is a unique literature, — peculiar not in the process of its formation, but in the spirit which pervades it. It is a record of the gradual manifestation of God to man and in human experience; in moral laws, perceived

by and revealed through Moses, the great lawgiver, and by successors imbued with his spirit and speaking in his name; in the application of moral laws to social conditions by great preachers of righteousness; in human experiences of goodness and godliness, interpreted by great poets and dramatists; and finally consummated in the life of Him who was God manifest in the flesh, in whom the word, before spoken by divers portions and in divers manners, was shown in a spotless character and a perfect life. For beyond this revelation, in His Anointed One, of a God of perfect love abiding in perfect truth and purity, there is nothing conceivable to be revealed concerning Him. Love is the highest life; self-sacrifice is the supremest test of love; to lay down one's life in unappreciated, unrequited service for the unloving, is the highest conceivable form of self-sacrifice. It is not possible, therefore, for the heart of man to conceive that the future can have in store a higher revelation of God's character, or a higher ideal of human character, than that which is afforded in the life and passion of Jesus Christ.

CHAPTER V

THE PLACE OF CHRIST IN EVOLUTION

In this chapter it is no part of my ambition, nor even of my desire, to explain the mystery of the character of Jesus Christ. Every man is in some sense a mystery to other men, and the greater the man, the greater the mystery. Who comprehends Daniel Webster? or William Shakespeare? or Plato? We do not understand genius. How much less may we be expected to understand Him who, on any estimate of His being, must be accounted the greatest moral and spiritual genius the world has ever seen? I do not, therefore, propose to offer a psychology of Jesus Christ, to measure Him, to belittle Him with definitions. I only endeavor to point out the place which He occupies in life according to the theory of a Christian evolutionist; what His relation is to what went before, and to what comes after, in the growth of the universe.

"In the beginning," says John, "was the Word, and the Word was with God, and

the Word was God." What does that mean? What is a word? It is a manifestation of the soul. A friend is sitting at your side in absent-minded meditation; you cannot imagine what is passing through his mind. Presently he wakes out of that absent-mindedness; he turns to you, looks you in the face, speaks to you, and in that speech reveals to you what is going on within, which has been hidden. The word is the manifestation of the invisible spirit. Now, the declaration of John is that God was always a Word. He never was in absent-minded meditation. From eternity He has been speaking; He has always been manifesting Himself. He did not six thousand years ago resolve to manifest Himself in nature and so begin a creation. He has always been manifesting Himself in creation, and all the works of nature are the revelation and the disclosure of the infinite and eternal energy which is behind them, working out an intellectual process in and through them. As the picture is the interpretation of the artist, as the book is the interpretation of the author, as the speech is the interpretation of the orator, so the universe is the interpretation of the universal Spirit, who is speaking through every singing bird, every blossoming flower, every earthquake, every storm and tempest, everything beautiful, everything awful,

everything terrible, everything sublime. He speaks in His world.

And He speaks through men; through men who have heard in His voice what other men did not hear, and have felt in His presence what other men did not feel. He spoke in past ages to prophetic men, not only in the Hebrew nation, but in many nations, inspiring men to a diviner life, leading them on and up to larger living. But preëminently He spoke to the Hebrew nation, because that Hebrew nation was pre-eminently ready to receive Him. Why some soils are fertile and others are not, who can tell? Why some minds are fertile and others are not, who can tell? Why some nations are fertile and others are not, who can tell? This is a part of the mystery of life. But in this nation there arose prophets, and to these prophets this ever-speaking God spoke, and to them He manifested Himself, and the Bible is the gathered utterances of the inspired thinkers of an inspired race. The Bible is not what it is sometimes called, — the Word of God. It is never so called in the Bible. The Word of God includes all the languages in which God has ever spoken — to all races, in all ages, under all circumstances. The Bible is one of His many words, spoken through prophets. Jesus Christ is "the Word become flesh," — that is,

it is the manifestation of God in a human life and character. He who has from eternity been a self-revealing God spake in the world's history first in works, then through the prophetic utterances of men who could better hear and understand than could the great majority of mankind, and at last, when the fullness of time came, He spoke by coming into one human life and filling it full of Himself.

Imagine for one moment that God desires to reveal Himself to the human race; how can He make that revelation except in the terms of a human experience? This is what He has done. He who, in olden time, spoke through prophets; He who, from the beginning, was the Word, when the race, in the spiritual process of its development, was ready for that later disclosure, entered into one human life and filled it full of Himself, that by looking at that life we might comprehend what the life of God is in the world. This is what the author of the Epistle to the Hebrews declares: "God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in His Son, whom He appointed heir of all things, through whom also He made the worlds." First in fragments, in partial utterances, in broken speech He revealed little parts of Himself; these men can

comprehend only in single letters which men must learn, — for they must understand the alphabet before they can understand the grammar of divinity; later He comes and fills one man with Himself and makes that One stand out in human life as the revelation and disclosure of Himself. This is what John says: "That which we have seen with our eyes, that which we beheld, and which our hands handled, concerning the Word of life, . . . declare we unto you." As the artist transcends all his pictures, as the orator transcends all his speeches, so God transcends all manifestations of God. It is that concerning the Word which the beloved disciple has seen, and that only, which he can declare to others. This is the meaning of the heavenly voice: "This is my beloved Son." He is the Son of God, because all his life is brooded by, begotten of, proceeds from the Father. Some of our life does, and some does not. We walk in the world like Siamese twins, joined together, now speaking the life of God, and now speaking the life of the world. We are Seventh of Romans, flesh and spirit in combat with each other; sons of the earth and sons of God strangely commingled. He was the only begotten Son of God, because *all* his life flowed from the divine fountain and the divine source. This is the meaning of such declarations as that of

Paul: "In him dwelleth all the fullness of the Godhead bodily." He was One into whom the holy affluence of the divine nature was poured, that He might set it forth to men. This is the meaning of Paul's other declaration: "God was in Christ." Jesus Christ was the tabernacle in whom the self-revealing God dwelt, and through whom He revealed Himself. In short, Jesus Christ was God manifest in the flesh; that is, such a manifestation of God as was possible in a human life, a manifestation of what Dr. van Dyke has well called "the human life of God."

Jesus Christ did not manifest all the qualities of God. There is greater manifestation of power in the earthquake and the tornado than was manifested in the stilling of the tempest; greater mechanical skill manifested in the flower than in anything that Christ wrought; greater affluence of beneficence in every annual harvest than in the feeding of five thousand. But the love, the patience, the fidelity, the truth, the long-suffering, the heart of the Infinite and Eternal Energy, comes to its fruition and its manifestation in this one incomparable life, — God manifesting Himself in a human life and in human relations. Jesus Christ is the image of God, — God brought within the horizon of humanity, God adumbrated, says Mr. Beecher, that we may look at Him; taking little steps by

our side, says Dr. Parkhurst, that we may walk with Him. God is always manifesting Himself, and He is manifesting Himself by successive manifestations: first in nature; then in the prophets; then in an inspired race; last of all, in one man whom He fills full of Himself.

Does this divinity in Christ differ in kind, or only in degree, from the divinity in men? There are differences in degree so great that they become equivalent to a difference in kind; but, with this qualification, I answer unreservedly, the difference is in degree and not in kind. There are not two kinds of divinity, and cannot be. The divinity in man is not different in kind from the divinity in Christ, because it is not different in kind from the divinity in God. If it is, then there are two kinds of divinity; and two kinds of divinity means two kinds of divinities; that is polytheism. Patience is divine, hope is divine, purity is divine, righteousness is divine, love is divine. There are not two kinds of patience, hope, purity, righteousness, love, — one of which is divine, the other human. What is the meaning of Paul's teaching but this: that we are to have the patience of Christ; that we are to have the righteousness of God; that we are to be pure even as He is pure; that the divine qualities in us are to be transcripts, reflections, repetitions, of the divine qualities in the Everlasting Father.

This is what Paul means when he says that our righteousness is *of* God; that is, it is God's own righteousness reproduced in us; any other is a false righteousness, is indeed no righteousness at all.[1] Our divinity is the same in kind as Christ's divinity, because it is the same in kind as God's divinity; because there are not, and cannot be, two kinds of divinity. If we believe this, if we believe that evolution is simply God's method of manifesting Himself, then we need not be afraid to say that Jesus Christ is the supreme product of evolution in human history, for this simply means that Jesus Christ is the supreme manifestation which history affords of the divine.

Does, then, evolution end in the manger or at the cross? No. For Jesus Christ did not come into the world merely to be a spectacle, merely to show us who and what God is, and then depart and leave us where we were before. "I am the door," He says. A door is to push open and go through. He is the door; through Him God enters into humanity. He is the door; through Him humanity enters into God. He has come into the world in order that we, coming to some

[1] The righteousness, the patience, the hope, the peace, the joy, the holiness of God, or of Christ, are each declared to belong to the child of God. Romans iii. 22; 2 Thessalonians iii. 5; Romans xv. 13; Philippians iv. 7; Colossians iii. 15; 2 Thessalonians iii. 16; John xv. 11; xvii. 13; 1 Peter i. 16; Leviticus xi. 44.

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knowledge and apprehension of the divine nature, coming to understand what divine justice, divine truth, divine life, divine purity, divine love are, may the better enter into that life and be ourselves filled with all the fullness of God. There is not, I think, one epithet applied to Jesus Christ in the New Testament which, in a modified form, is not also applied to the disciples of Christ. He is the light of the world; and we are to be lights in the world. He is the image of God; and we are made in God's image, and have despoiled ourselves of that image. He is the brightness of God's glory; and we are ourselves to show forth the glory of God. He is King of kings; and we are kings. He is the great High Priest; and we are priests. He is the only begotten Son of God; and we are sons of God. He is filled with all the fullness of the Godhead bodily; and we are inspired to pray that we, too, may be filled with all the fullness of God. And the consummation of evolution, the consummation of redemption, — the one term is scientific, the other theological, but the process is the same, — the consummation of this long process of divine manifestation, which began in the day when the morning stars sang together, will not be until the whole human race becomes what Christ was, until the incarnation so spreads out from the one man of Nazareth that

it fills the whole human race, and all humanity becomes an incarnation of the divine, the infinite, and all-loving Spirit. What Jesus was, humanity is becoming.

I can no longer, then, think of the incarnation as a divine intervention in an otherwise undivine life, beginning eighteen centuries ago, lasting thirty-three years, and then ceasing, any more than I can think of creation as the production of matter, force, and law six thousand years ago, which have since been left to work out their own results with occasional interruptions by the Almighty Creator. All life is God; all force is God. If we could conceive that God should cease to live, the universe would be a corpse. No bird would sing, no fish would swim, no apple would fall nor wind blow, no planet would move in its appointed orbit, no man or woman would speak or think or breathe. The universe would be dead, for God is its life; the world would become one vast cemetery, for God is our life. Evolution is not the operation of forces which God once let loose and still controls. The evolutionist does not believe that God created protoplasm and left protoplasm to create everything else. Evolution is God's way of doing things. All force is the product of God's will and always subject to it; what we call law is but God's habit. It is literally true that in Him we live

and move and have our being; so literally true that if we ceased to be in Him we could neither live, nor move, nor have any being. All goodness, truth, purity, valor, honor, righteousness, all patriotism, all martyrdoms, all patient burden-bearing, all conjugal love, all parental love, all child-love, all friendships and fellowships, all that is noble, true, and good, have their inspiration in Him, and are manifestations of Him. All growth in goodness, as all growth in the material universe, has its secret in His imparted life. And Jesus Christ is the supreme manifestation of God in past history, and the source and inspiration of all that is best in subsequent manifestations of God in Christian history.

To sum all up in a few words: God is revealing Himself to humanity. He is a Word, always speaking. He speaks through His works; all nature interprets Him to us. He speaks through His prophets; all men who have felt the inspiration of His presence interpret Him to us. He speaks in the one incomparable life, lived for three short years in the little province of Palestine that we might see how God would live on the earth and does live in the universe, that is, might know the heart of God. When we stand at the grave that covers the loved form of one dear to us, we may know that He shares in our tears, as Jesus Christ shared in the tears

of Mary and Martha at the grave of Lazarus. When we have sinned and are bearing the shame of our sin in our anguish-stricken hearts, we may know that He feels toward us as Christ felt toward the blushing woman to whom he said, "Go in peace, and sin no more." When we come into our church service, and then go from it to the street to oppress the poor, covering our iniquity by our garments of piety, and deflect our own consciences from condemnation by our prayers and our hymns, we may see the divine finger of His scorn pointed at us and hear the thunder of His tones, "Scribes and Pharisees! hypocrites! who devour widows' houses, and for a pretense make long prayers." And all this is that He may make that other and supreme revelation of Himself in our own consciences; that He may enter into the temple of our own hearts; that He may sit at our fireside; that He may talk with us as a friend talks with a friend, face to face; that we may know Him as one knows an intimate companion; that He may be to us "closer than breathing, nearer than hands and feet;" that He may come to be "not so far as even to be near;" that He may be one with us and we one with Him, as Christ was one with the Father. And this revelation of Himself which God has been carrying on from the beginning of creation

down to the present time will not be consummated until He has reared out of these sons of clay children of God like to the Christ, not only in the walk and the outer life and circumstance, but in this, that God is in them and they in God, in one sweet, sacred, perfect fellowship.

If Jesus Christ be man and
only a man, I say
That of all mankind
follow Him, and will follow
Him alwa

If Jesus Christ be God,
the only God, I swear
I will follow Him thro
heaven and hell, the ea
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Richard Watson Gil

CHAPTER VI

REDEMPTION BY EVOLUTION

WHAT is redemption? What do we mean by this word which has come now to be a theological word, but in its original was not? Of course it is a figure. Practically all theological words are figures. They are metaphors. Redemption is a figure derived from captivity. A man is captured by brigands in Italy. He is carried off into the mountains and kept there. Messages are sent to his friends; they must raise a purse of money and send to the brigands; if they do not, the man will be kept a captive there, or he will be put to death. The friends raise money and ransom or redeem the captive from the brigands and set him free, and then he returns to his home and his friends again. He has been bought with a price; he has been redeemed. This figure has been employed by the Bible to illustrate one phase of "God's way of doing things." God redeems the human race. The question whether the payment of a price, the rendering of a sacrifice,

is consistent with evolution, is a question to be considered hereafter. In this chapter I simply wish to lay open before the reader the evolutionary conception of redemption. The question to be considered is not, Is the doctrine of redemption, as stated in the New Testament, a scientific doctrine? for the Bible does not deal with science. The Bible is a book written, for the most part, by poets and prophets, and the very word redemption is a poetic figure. The question is whether, in an evolutionary conception of life, as a growth, there is anything that justifies this figure, any analogue in that life, anything to which that figure may legitimately and properly be applied.

In the Biblical representations there are three kinds of brigands from which we are redeemed. We are said to be redeemed from the flesh, or the body, or the sinful flesh; we are said to be redeemed from our iniquities or transgressions; and we are said to be redeemed from the hand of our enemies. Is there anything in evolution, anything in the gradual development of man by regular processes from lower to higher stages of moral development, by forces resident within the men themselves, that justifies the figure of redemption from the body, from iniquity, from enemies?

Evolution believes that man is emerging from

an animal condition. The body is the animal out of which he is eventually to be developed. The animal still clings to him. It is at once a help and a hindrance. It is a help to his spiritual development because it is a hindrance, and because the spiritual development comes by battle, and in no other way. There is no possible way by which a man can acquire temperance unless he has appetites to be subdued; no way by which he can acquire self-control, unless he has animal passions to be controlled; no way by which he can acquire courage, unless he has timidity to be overcome. There must be the temptation within as well as the moral nature within, or the moral nature cannot be developed, for it is developed only by conflict with the temptation. First of all, then, man is an emerging and developing being, drawn out from, lifted up from, a lower animal condition. He is in battle with his own body. He is like the butterfly emerging from the chrysalis; like the bird pecking its way out of the shell; like the seed breaking its husk and emerging from the ground. The seed is in captivity to the ground, and must be emancipated; the bird is in captivity to the shell, and must be freed from its imprisonment; the insect is in captivity to the chrysalis, and must break from its prison-house. And as the plant is not a plant until it

has broken away from the soil and come into the sunlight, as the bird is not a bird until it has broken out of the shell and come into the air, as the butterfly is not a butterfly until it has escaped from the chrysalis, so not until the man has broken away from the animal and come out of it and conquered it and subdued it is he truly a man. The evolution of the spirit is itself redemption from the flesh.

This redemption is like evolution, first, in that it can be accomplished only by a power working within. It is not by asceticism; not by starving the body; not by making it a poorer, a weaker, a feebler body; not by less body, but by a stronger spiritual nature. The power that is to redeem him must be a power working within, not without. The bird must peck its own way through the shell; the seed must break its own way through the soil; the butterfly must push its own way through the chrysalis. If you break the shell before the bird is ready to be hatched, it will be but a dead bird. So the soul must have within itself the power of its own deliverance. It is Christ *in* us who is the hope of our glory.

We are redeemed also, according to Scripture, from our transgressions and our sins. We have inherited them from the past; or we have taken them upon ourselves by our own habits;

we have surrendered ourselves to bondage. And now we are struggling to escape from this captivity. We must be redeemed from it; must be set free; and we must be set free from this sin by a power within ourselves. We continually try some easier and shorter way, and never succeed. We think if we can only take the temptation away from men, men will be virtuous. We are mistaken. Men are made virtuous by confronting temptation. The mother who tries to keep her child away from all temptation simply prepares the boy for a terrible fall when he gets old enough to leave the home. It is not by taking away the bonds, it is by giving strength to the man that he may break the bonds, that he is redeemed. Every man is like a Samson bound by his enemies, and he must acquire the strength within himself to break them. God does not break them, He gives us strength to break them. He does not set free this man, caught by brigands, and leave him in the Alps to be caught by some other brigands. He puts in his hand a musket, and says to him, "Fight your way to liberty." The power of redemption is the power of God in the soul. The evolutionary conception of religion differs from the old theology radically in this respect. The old theology — not, indeed, all old theologians, for the so-called new theology is, as Dr. A. V.

G. Allen has clearly shown, as old as the old theology; but what is currently called the old theology — regarded redemption as something done for man in heaven outside of him; the new or evolutionary theology regards redemption as something done for man within him. The one is what philosophers call objective; the other is what philosophers call subjective. Redemption is wrought *for* man by the spirit of God *in* man, making a man of him and giving him power to be master over himself. The control wrought by redemption is *self* control.

We are redeemed, in the third place, from our enemies. For we are in an enemy's country. That which binds us is not merely the animal from which we are emerging, not merely the temptations which we have taken upon ourselves by our own habits or which have been imposed upon us by our inheritance, but our companions and the life that is about us. And this redemption also must be a power working within. How shall the city and the state and the nation be redeemed from corrupt politicians? Can any foreign forces do it? Can any czar, any emperor, any army from without? It is only by a power working from within. If our great cities cannot redeem themselves from corrupt politicians, then their fate is sealed. For, in the very nature of the case, it is manhood that

is wanted, and manhood is not accomplished by striking the chains from men's wrists and leaving them to be reduced to bondage again by the same evil forces that enslaved them before. We have not redeemed the African race when we have signed the emancipation proclamation; we must follow it up with educative and religious influences, with the school and the church. It is not enough to give the negro the ballot; he must be made a man; out of the manhood will grow citizenship.

This is characteristic of the teaching of Christ from first to last; the life must work from within outward, not from without inward. It is only as God works in us to will and to do of His good pleasure that we are saved; only as the individual or society takes into itself the vital forces that either is endued with a new life. No transaction wrought in heaven will redeem either the race or the individual. Whatever is planned in heaven must be wrought out in the soul of man. The sun can never bring a bud to blossom or a seed to growth, except as the rays of the sun come to the earth and put the life into the seed and into the bud. This is one truth, then, involved in the doctrine of redemption by evolution: that the redemptive force is a force within. It is God in humanity; God in the individual soul; God intoning the conscience,

clarifying the faith, strengthening the will, making the man; and only as the man receives God into himself can he be redeemed.

The second element in the doctrine of evolution is that it is a development from a lower to a higher stage. Evolution never goes backward. The doctrine of evolution recognizes conditions in which there is no growth; but that is called arrested development. It recognizes conditions in which there is a falling back into the conditions out of which emergence has taken place; but that is called degeneracy. Both arrested development and degeneracy are recognized by the evolutionist, but they are not parts of, they are hindrances to evolution. Evolution is not restoration.

John Milton, having told the story of the fall in "Paradise Lost," wrote "Paradise Regained," and thus he interpreted the doctrine of redemption: —

> "I, who erewhile the happy garden sang
> By one man's disobedience lost, now sing
> Recovered paradise to all mankind,
> . . . . . .
> And Eden raised in the waste wilderness."

To some extent, at least, the old theology so conceived redemption. Man sinned and fell in Eden. Redemption is to recover him and put him back into the condition from which he fell.

Evolution cannot be reconciled with that theory; with the hypothesis that man was perfect, that he fell, and that he is to be put back into the perfect condition from which he fell. That is not evolutionary. Nor can I reconcile it with the Bible. I cannot find from cover to cover in the Bible the suggestion that man is to be put back again, that he is to be restored to Eden.

The Bible always anticipates something higher, larger, nobler than was ever known in the past. When Abraham goes out of the land of paganism to a land he knows not what, he is not called back to Eden. When Moses calls the children of Israel out of the land of Goshen into the Promised Land, it is to a new land that is to be opened up to them; their looking back is continually reprobated and condemned. When the exiles are called out of Babylon, it is not with any conception that the old condition of things is to be restored; it is to a new and larger glory, when "Gentiles shall come to thy light, and the nations to thy rising." When Christ comes, He never bids His disciples look back for the golden age. He tells them of a kingdom to come, not of a kingdom that has been. He tells them that greater works than He has done, His disciples shall do; the future has more for them than the past. Paul never suggests that the race is to go back to Eden, to

Isaiah, to David, to Moses. His call is always toward a nobler future. Finally, the last book of the Bible is a prophetic book; the garden it portrays is not the garden of Eden. In this garden of the Apocalypse the very leaves are for the healing of the nations, and the fruit is of many kinds, yielded every month, and all freely to be plucked; and alongside this garden is the great city, the New Jerusalem, the fruit of centuries of Christian civilization.[1]

The redemption, then, by evolution corresponds with the redemption described in the Bible. Neither proposes to restore the past; both propose to push forward to the future. We cannot go back politically. It is idle for Carlyle and Ruskin to lament the days of feudalism and call on us to go back to hero-worship. Out of the past a better present has been evolved, and out of the present a nobler future is to be evolved. We cannot go back politically to Jefferson's democracy, or Hamilton's conservatism. If Hamilton were here to-day, he would not be the Hamilton he once was. If Jefferson were here to-day, he would not be the Jefferson he once was. The future has more for this country than the past ever had, and the nation must press forward to the future, not turn lamentingly back to the past.

[1] See *Evolution of Christianity*, chap. i. pp. 13–20.

We cannot go back intellectually. We are not to go back to the creeds of the past; not to the sixteenth century, not to the fourth century. God has been keeping his children at school for eighteen centuries. They ought to know more after eighteen centuries of education than they did in the first century. And they do. We are more competent to create a system of theology to-day than they were who made the Westminster Confession of Faith; more competent than they were who made the Nicene Creed. Many are they who lament the childlike faith of the past. We never can have the childlike faith of the past, and we are not to wish for it. We are to wish for the manhood faith of the future; not the unshaken faith of the babe, — the shaken faith of the man; not the little oakling which is putting its leaves above the ground, — the great strong oak that has breasted the storms and run its roots down deep, because the storm has beat upon it. We ought to be more devout because of Robert Ingersoll. Not because he is an educator in devotion, but because the shaken faith should be stronger than the unshaken, and we should have our roots so laying hold of God Almighty that blasts of tempestuous doubt shall only make them take a stronger hold.

As organically and socially and intellectually, so spiritually we are to move forward. Progress

is not toward innocence. Innocence once lost cannot be recovered. Spiritual progress is from innocence through temptation to virtue. The struggle is essential to the victory, and the victory lies in the future. Out of the condition of innocence, when we had not sinned because we had not been tempted, we are carried by successive stages forward, if we are true to ourselves, to our education, and to our opportunity, to the manhood which masters temptation and is by it made strong.

What is true of the state, the Church, the individual, is true of the race. Men ask concerning the world, "Is it worse, or better?" It is both. The drunkenness of to-day, since the invention of distilled liquors, is worse than the drunkenness in ancient Rome. They did not know delirium tremens, and we do. When men learned to write, they acquired a new method of fraud, — forgery. With banks and credit systems came in the possibility of defalcation; with science, explosives and dynamite. The public school makes some men better, some men worse. Power used for virtue is good, used for vice is evil, — and development is power. The temptations of life are far greater in this nineteenth century than they were in the sixteenth or the first. The temptations the adult man has to meet with in society, in business, in the family,

are far greater than the temptations which assailed him when a little child four or five years old, protected by his mother. The passage of life is from innocence, through temptation, to virtue, and every new virtue acquired is only preliminary to a new battle to be begun.

This is redemption, — the development of the whole man. In it we come, through all the conflict of life, unto a perfect manhood in Christ Jesus, into clearness of vision, largeness of knowledge, strength of will. Redemption makes the very enemies of spiritual life instruments of spiritual life. Redeemed, we become conquerors; nor is that all: "more than conquerors." More than a conqueror? How is that possible? Napoleon, landing on the shores of France from Elba, met successive detachments of Bourbon troops sent out to capture him, and detachment after detachment, as it came to him, swept round to his rear and swelled his ranks to give him victory. He was more than conqueror. This is what redemption, or evolution, — one term is theological, the other is scientific, — does for man. In redemption, in spiritual evolution, the machine and the corrupt politicians become the instruments of our victory; the purer state is achieved by the battle with corrupt forces. The temptations that assail us become forces for the development of our manhood; the chisel that

strikes against us perfects the image of the Christ in us. The cohorts of evil are converted into the recruits of virtue, and by temptation we conquer a virtue that is immeasurably sublimer than innocence.

CHAPTER VII

EVOLUTION AND SACRIFICE

WHY, in a world made and ruled by a beneficent being, should there be suffering, — not accidental, incidental, occasional, but wrought into the very woof of life? The first sound of the babe is a cry; the last sound of the dying man is, ordinarily, a sigh or groan; and from the cradle to the grave the sad refrain of sorrow sounds. Neither the merry music of pleasure, the clatter of industry, nor the noise of battle can effectually drown it. We can understand some aspects of this mystery. Why sin should bring with it penalty we can understand; why imperfection should require suffering as a discipline for its removal we can understand. But the innocent suffer more than the guilty: the mother more than the wayward son; the hero on the battlefield laying down his life for the nation, or suffering racking pain in the hospital, more than the ambitious politician who provoked the war; the martyr offering his life for the Church more than the bigot who fires the fagots.

How is this? Why should innocence suffer as well as guilt — often more?

We might more easily understand this if suffering belonged only to the lower forms of life, and we gradually emerged from it. But, on the contrary, the lowest forms of life suffer the least; the higher we rise in life the keener is the anguish, the bitterer the pain. This is the problem we are to consider. I do not attempt to solve this problem. I only attempt to show that not only suffering, but vicarious suffering, the suffering of the innocent for the guilty, is an essential element in the process of growth. It is not peculiar to religion, it is a part of the mystery of life. I do not seek to explain the problem of suffering, I seek simply to correlate it with the universal mystery.

Darwinism is not evolution, though it is often in popular imagination confounded with evolution. Darwinism stands for the doctrine that the progress of life has been due to a struggle for existence in which the fittest have survived and the unfittest have perished. I do not affirm that this is a complete epitome of Darwin's teaching. It is immaterial for the purpose of this chapter whether it is so or not. It is for this doctrine of struggle for existence and survival of the fittest that the word Darwinism stands in popular language; and evolution stands for very much more.

"Darwinism," says the "Century Dictionary," "is in general the theory that all forms of living organisms, including man, have been derived or evolved by descent, with modification or variation, from a few primitive forms of life or from one, during the struggle for existence of individual organisms, which results, through natural selection, in the survival of those least exposed, by reason of their organization or situation, to destruction. It is not to be confounded with the general views of the development or evolution of the visible order of nature which have been entertained by philosophers from the earliest times."

I am not trying in this volume to show that Christianity can be harmonized with Darwinism. If Darwinism be accepted by any as a complete solution of the process of life, it is not so accepted by the great evolutionists. It is only one contribution to the philosophical conception of the processes of life. The doctrine that struggle for existence and the survival of the fittest is an epitome of life, that all animate nature is wrestling, every fellow with his fellow, and that every life depends on the destruction of some other life, slain in the struggle by the selfishness of the victor, is a hard and cruel view of life, and it is not the view of the great evolutionists. Mr. Huxley, in his notable address on "Evolution

and Ethics," distinctly disavows and repudiates it. He maintains that when life has passed beyond a certain imaginary line, when we have reached that state of existence in which the moral law begins to operate, then this struggle for existence and survival of the fittest will no longer develop the higher life, and a new force must and does enter. He says: —

"As I have already urged, the practice of that which is ethically best — what we call goodness or virtue — involves a course of conduct which in all respects is opposed to that which leads to success in the cosmic struggle for existence. In place of ruthless self-assertion it demands self-restraint; in place of thrusting aside, or treading down, all competitors, it requires that the individual shall not merely respect but shall help his fellows; its influence is directed not so much to the survival of the fittest as to the fitting of as many as possible to survive. It repudiates the gladiatorial theory of existence. It demands that each man who enters into the enjoyment of the advantages of a polity shall be mindful of his debt to those who have laboriously constructed it, and shall take heed that no act of his weakens the fabric in which he has been permitted to live. Laws and moral precepts are directed to the end of curbing the cosmic process and reminding the individual of

his duty to the community, to the protection and influence of which he owes, if not existence itself, at least the life of something better than the brutal savage." [1]

That is the utterance of one of the most famous evolutionists. Evolution is not the theory that struggle for existence and the survival of the fittest is the whole history of life. There is another and at least equally important element. The great contribution which Mr. Drummond has made to the theory of evolution is in carrying this thought of Mr. Huxley further back in history. In the "Ascent of Man" he has shown that there is another struggle than the struggle for existence, which dates from the very beginning of creation; that there are two struggles going on contemporaneously, — the struggle for others, as he rightly calls it, and the struggle for self; and that development of life is due to the combined struggle, — the selfish and the unselfish, the struggle for self and the struggle for others than self. It is true that he was not the first to do this. Herbert Spencer had shown that altruism runs far back in human history. But Mr. Drummond has shown this with greater clearness of statement, beauty of illustration, warmth of feeling, and more intellectual emphasis than any predecessor. "Creation," says Mr. Drum-

[1] *Evolution and Ethics; Collected Essays*, vol. ix. p. 81.

mond, "is a drama, and no drama was ever put upon the stage with only one actor. The struggle for life is the 'Villain' of the piece no more; and, like the 'Villain' in the play, its chief function is to react upon other players for higher ends. There is, in point of fact, a *second* factor which we might venture to call the Struggle for the Life of Others, which plays an equally prominent part. Even in the early stages of development its contribution is as real, while in the world's later progress — under the name of Altruism — it assumes a sovereignty before which the earlier struggle sinks into insignificance."[1]

Evolution, then, involves these two fundamental ideas: Struggle for Self, and Struggle for Others; Struggle for Self in all the long line of development, from the first beginnings of endeavor to maintain a mere physical existence up to the last supreme struggle with the powers of evil, out of the very struggle with which there is developed a higher moral nature;[2] and interwoven with it Struggle for Others, not introduced, as Mr. Huxley would have us think, when man reaches an ethical stage, but beginning with the very beginnings

[1] *The Ascent of Man*, p. 13. Compare also *Social Evolution*, by Benjamin Kidd, and *Moral Evolution*, by Professor George Harris.

[2] See chapter iii., "The Genesis of Sin."

of life. The first beginning of organism is a cell, and that cell cannot reproduce itself in the first step toward growth except by parting with a part of itself. The cell itself becomes divided; it gives part of its life in order that by the very giving of this life there may be the beginning of a growth. Evolution has its birth in sacrifice. From that starting-point, when the first protoplasm divides, and out of that division there begins another and a larger life, all the way up to the highest, life goes on by the process of giving for others what belongs to self. The bird does not begin in the egg, it begins in the mother; and when the bird is in the egg, the mother surrenders her freedom and imprisons herself that she may brood the egg and develop its life; and the father bird becomes a forager, gathering food, not primarily for himself, but for the mother bird and for the little unfledged birds that are to be or that have come. The struggle of the bird in the forest is the struggle for the birdling, — the struggle of father and mother for others. As life rises in the scale of being, this Struggle for Others becomes at once more difficult and more apparent. The feeblest of all the infants is the infant man. The infant bird can care for itself better than the infant man. The period of caretaking is longer in the case of the infant man. It is

kept up through successive years; first the care of the mere physical well-being, then care for the intellectual and moral development. The child exists, not because it has struggled for existence, but because from the hour of birth the father and the mother have struggled for the child's existence, giving their life for the child.

And as this process goes on, and the child comes into the intellectual and moral realm, the intellectual and the moral growth depend also upon a life-giving by another. Self-educated we call men. No man is self-educated; he acquires his education from some one else: from professional teacher, from public school, from father and mother, from companions. Some one who has lived before him, some one who is living at his side, is ministering to his life, and pouring life into him. All our schools and all processes of education are founded on this fundamental postulate: that the life of the individual can grow only as some one else is giving life to him. This is not a mere individual fact, it is a race fact. No race ever develops itself without a higher element coming into the race and moving upon it. We have tried the experiment of self-development in this country. The North American Indians had noble blood in them, and qualities of a noble manhood. We put

them into reservations; forbade the railroad to bring enterprise, the telegraph to give intelligence, the post-office to bring the mails. With the life of the nineteenth century shut out from them, in our New York reservations, the Indians are to-day substantially as pagan as they were a hundred and fifty years ago.

Life proceeds from life. This is apparently a universal truth. Scientists are very cautious about making general statements, — much more cautious than theologians are, — and probably no scientist will say that life never can proceed except from life; but all scientists will say this: that, so far as we can discover, life never has proceeded from the non-living. Always, in the physical realm, in the intellectual realm, in the spiritual realm, life is a gift. The secret of growth, its starting-point, its very source, is a struggle by one for another.

And this impartation of life, by struggle of one for another, as we rise in the scale of life, comes to involve self-denial, self-sacrifice. The mother bird surrenders the joy of freedom of flight for the greater joy of maternity. The human mother who formerly enjoyed society shuts herself up in the nursery with no society but the babe in her arms. The teacher goes down from his high estate of knowledge to link himself with the ignorant pupils

before him; unless he can do this, he cannot teach. In this respect our colleges often make great mistakes; they look out for great scholars; but a great scholar is often not a great teacher. To be a great teacher one must not only have great thoughts, but great sympathy with men who have not great thoughts; he must know how to come down out of himself to the pupils before him, come into touch with them, and pour out of his abundance into their vacuity. That costs something, and in the moral and spiritual realm it costs a great deal. It is easy to give food; more difficult to give intellectual culture; most difficult of all to give moral and spiritual life. A pure woman consecrates herself to the task of giving purity to women who have lost it; does it not cost her something? Does she not hate the impurity? Does she not shrink from contact with it? Does it not revolt her, as a noisome atmosphere revolts the healthful lungs? Does she not have to conquer her revulsion by the higher inspirations of her love, that she may render this service? Is it not absolutely certain that if she has not that horror of impurity, has not to battle in herself, has not to conquer her own instinctive shrinking by her larger love, — is it not certain that she can do nothing? An unsympathetic heart cannot help a sorrowing or

a sinful one; and to sympathize is to suffer with.

What has made the Church of Christ what it is to-day? *Our* struggles? Did *we* face the persecutions of Nero? Did *we* flee from the persecuting hordes in the Waldensian valleys? Did *we* fight the battles with the Duke of Alva on the plains of Netherlands? Did *we* struggle with hierarchical despotism at Worcester and at Naseby? Did *we* face the cold and the suffering of New England? Others have struggled for us, and we have taken the fruit of their struggles; and if our posterity are to have a nation worthy of their possession, it will be because in us there is also some hand-to-hand wrestling, some self-denial, some struggle with the forces of corruption and evil in our own time. This is the great general law which Paul has expressed in the declaration, "The whole creation groaneth and travaileth together in pain until now." Vicarious sacrifice is not an episode. It is the universal law of life. Life comes only from life. This is the first proposition. Life-giving costs the life-giver something. That is the second proposition. Pain is travail-pain, birth-pain; and it is a part of the divine order — that is, of the order of nature — that the birth of a higher life should always be through the pain of another.

This is the law of God, — that is, the nature of God. For the laws of God are not edicts promulgated; they are the expressions of Himself; and the law that life comes only by the pouring out of life through suffering is an expression of the divine nature. This is the meaning of Paul's teaching in the eighth chapter of Romans: first, that it is the universal law that all life is by impartation of life; and, secondly, that this is universal because it is divine; that God Himself is the great Life-giver, and gives by His own suffering His life to the children of men.

This, too, is what is meant by that statement so dear to some and so shocking to others, — that we are saved by the blood of Christ. Let us try for a moment to disabuse our minds of traditional opinions and see what that phrase means looked at in the light of history. Is "the blood of Christ" the blood which flowed from Him at the crucifixion? His was almost a bloodless death; a few drops of blood only trickled from the pierced hands and feet; for the blood and water that came from the side when the spear pierced it came after death, when the suffering was all over. Blood, the Bible itself declares, is life; we are saved by the blood of Christ when we are saved by the life of Christ, — by Christ's own life imparted

to us, by Christ's life transmitted; and by Christ's life transmitted, as life alone can be transmitted, through the gateway of pain and suffering.[1] The suffering of Jesus Christ was not a single episode, — one short hour, one short three years: the suffering of Jesus Christ was the revelation of the eternal fact that God is from eternity the Life-giver, and that giving life costs God something, as it costs us something.

Evolution, then, certainly does teach that to give life costs something; that the secret of growth is the impartation of life; and this is what the Bible means by what we call vicarious sacrifice. I must either run the hazard of startling the faith and shocking the sensibilities of some, or else the hazard of speaking vaguely, indefinitely, unclearly, and uncandidly, which no teacher ever has a right deliberately to do. I was educated to believe in what is known as the governmental theory of the atonement. I was brought up to believe that God had pro-

[1] "The blood of Christ means the inmost essence of character, the self of his self. . . . The blood of Christ, said Ignatius of Antioch, is love or charity. What is the blood of Christ? asked Livingstone of his own solitary soul in the last months of his African wanderings. It is Himself. It is the inherent and everlasting mercy of God made apparent to human eyes and ears." (Condensed from Dean Stanley's *Christian Institutions*, chapter vi.)

nounced certain judgments against sinful humanity, that a penalty was due for our misdeeds, that Jesus Christ came to the earth and suffered the penalty in order that God might take the penalty off from us and let us go. I not only was brought up to believe it, but I did believe it in the early years of my ministry. I believe it no longer. It is not in consonance with the teaching either of Scripture or of life. In life punishment is not taken from the guilty and put upon the innocent. The father does not put the penalty upon the mother in order that he may forgive the boy. The governor does not put the penalty upon some innocent person in order that he may sign a pardon for the guilty person. There is nothing akin to this conception of penalty and pardon in life. Nor is it to be found in the teaching of Scripture. Scripture doctrine need not always be stated in Scripture phraseology, but a doctrine which for its statement *must* use words not to be found in the Scripture may safely be looked upon with suspicion. We are asked to affirm a doctrine of expiation. The word expiation does not occur in the New Testament. We are asked to affirm our belief in vicarious suffering. The word vicarious does not occur in the New Testament. We are asked to affirm that Christ was a substitute for man. The words substitute and sub-

stitution do not occur in the New Testament. We are asked to affirm our belief in atonement. The word atonement does not occur in the New Testament. It is to be found in only one place in the Old Version, and in the New Version it has been rendered, as it should be, "reconciliation," as it is throughout the New Testament where the same Greek word occurs.

There is no authority in Scripture for the doctrine that God puts the penalty due to a guilty person upon an innocent one. We are saved by the blood of Christ, because we are saved by the life of Christ poured into our life; saved by the sacrifice of Christ, because there is no way in which life can be ministered to without the seeming sacrifice of another life; saved by the suffering of Christ, because there is no way in which, from the lowest to the highest, including God Himself, one can minister to the life of another in the moral and spiritual realm without suffering. I cannot find anywhere in the Old Testament the idea of sacrifice coupled with the idea of penalty; it is always coupled with purification. The house is corrupted by leprosy: a sacrifice is offered. Why? To *purify* the home. The priest must offer a sacrifice before he goes into the Holy of Holies. Why? To *purify* himself and make himself fit to enter into the sacred place. The Great

Day of Atonement comes; two goats are led out as nearly alike as possible; a red cord is tied around the horns of one to represent the sins of the people; the sins are laid upon the head of that goat by the priest in a prayer of confession; then that goat is led off into the wilderness and seen no more, and the twin goat is slain. What is laid on the head of the scapegoat? Punishment? No! not the punishment, — the sins of the people are carried away; the people are purified by sacrifice. Turn from the Law to the Prophets, and to the one chapter of the one prophet which has more to say of Christ as the sacrifice for sin than all other chapters of all other prophets, — the fifty-third chapter of Isaiah. Not from beginning to end of this chapter is there a suggestion of deliverance from penalty by the suffering servant of the Lord; he brings healing, cure, deliverance from sin. "With his stripes we are *healed*." "The Lord hath laid on him the *iniquity* of us all."

If we turn from the Old Testament to the New Testament, we find the same truth there. Nowhere in the New Testament is the sacrifice of Christ coupled with a statement of the removal of punishment, — but always with the transmission of life or the removal of sin. He is the Lamb of God which taketh away the *sins* of the world. He is called Jesus because He saves his

people from their *sins*. His is the blood of the New Testament, which is shed for many for the remission of *sins*. The flesh which He gives, He gives for the *life* of the world. The blood of Jesus Christ *cleanseth* us from all sin. Whether we look at the Old Testament types and figures in sacrifice or at the New Testament's direct teachings concerning the sufferings of Christ, the lesson is always the same, — the suffering of Christ is for purification, not merely, not chiefly, perhaps not at all, for the removal of penalty.

And surely, if there be any noble instinct in us, any divine aspiration, any pure desire, it cannot be satisfied by the mere statement that punishment will be taken away. How often has it happened in human history that the man who has sinned has said, "I wish to be punished; I wish to bear the penalty." It is not the removal of the penalty, it is the removal of the sin, humanity needs; the animalism taken out, a new and higher nature made master and conqueror. It is life, not ease; righteousness, not pearly gates and golden streets. If we be men and women, we do not so much care to be in heaven as to have heaven in us.

To sum all up in a few words of restatement: life comes only as some one is willing to give his life; and life can be given to the sinful only

through pain and suffering. The cross of Christ is like a window through which the soul looking sees the eternal facts: the Lamb slain from the foundation of the world, God bearing the sins and sufferings of His children through all ages, until He shall bear them away, pouring out His life-blood through all the ages, until, pouring it into these our poisoned veins, He shall have cleansed them of their impurity, filled them with a new life-current, and made us worthy to be called children of God. As I have passed from that earlier, and, as it seems to me, cruder and more artificial conception, to this later, and, as it seems to me, profounder conception, the cross of Christ has come to mean not less but more; and as I stand before it and look up into the eyes of Him who hangs upon it, I see in Him not merely one who has borne scourging for my sake, but one who interprets the consummate fact of human life, — suffering for others, in which I now see a prophecy of the awful yet splendid divine fact of God's infinite suffering love. For in that cross the Crucified discloses the eternal love of the Father, and shows Him the Life-giver to us, His children, through the giving of His own life for us and our salvation.

CHAPTER VIII

EVOLUTION AND PROPITIATION

We have seen that the idea of evolution involves the idea of struggle. There is first a "struggle for existence," and, as the result of this struggle, a survival of the fittest and a growth toward that which is fit to survive. An analogous struggle is seen in the higher realms of life. Knowledge of the truth, clearness of apprehension and tenacity of grasp upon it, are developed by struggle with error. Revelation is not a divine contrivance for saving men from struggle, but a divine incitement to and encouragement in struggle! Virtue is developed by struggle with temptation. Grace is not an easy bestowment of virtue on an unstruggling creature, but such aid as is necessary to inspire the courage of hope and give assurance of victory. But struggle is for others as well as for self; the struggle of love as well as of self-interest; the struggle of parents for their offspring, of reformers for the State, of martyrs for the Church. And these and kindred struggles all

point to and are prophetic of the service and the sacrifice of the Son of God. For this struggle of love is divine. It belongs not to the infirmity of humanity, but is an essential element in that process of evolution which is God's way of doing things. It is the object of this chapter to make clear the further truth that this struggle for others necessarily includes a struggle in one's self; that as in the redeemed there is a struggle within between the temptation and the aspiration, victory in which is virtue, so there is in every redeemer a struggle between hatred for the sin and pity for the tempted; and that this struggle also is not an incident of human weakness, but is essential in the work of redemption; so that without this inward struggle no redemption would be possible.

If we trace the history of the moral and spiritual development of the race, we find first and lowest that state of mind in which sin is looked upon with allowance, indifference, unconcern. Men laugh at sin, or even honor it. Their gods are lawless and wicked. The gods of classic Greece and Rome were drunken, hateful, licentious, thieving, lying gods. What was said by Isaiah of the Israelitish nation might have been said of them: they were full of iniquity from the crown of the head to the sole of the foot. The Psalmist recognizes this low conception of

divinity, when in one of the Psalms he says, "You thought that God was altogether such an one as you are." There are in all our great cities men and even women who are living in this moral state, in whom sin awakens no remorse, to whom the drunkard is only an object of amusement, to whom licentiousness is matter of jest if not of admiration. There have been epochs in human history characterized by this moral state, even late in the Christian era. The literature of England in the reign of Charles the Second is full of illustrations of this death in life.

The first step out of this condition of indifference to sin is the state of wrath and indignation against it. This indignation is almost always aroused, in the first instance, by sins which impinge upon the individual himself. False witness may slander my neighbor, and I bear it with unexemplary patience; but if he slanders me, I am wrathful. For in the beginning nothing awakens conscience but self-love. A man may rob my neighbor, and I shall not be greatly troubled; but let him rob me, and I am full of indignation, because at first the moral nature is stirred only by selfishness. Recent history has afforded a striking illustration of this truth. The Armenians have been massacred by the Turks, the Greeks have risen in a futile

revolt against the Turks. The Anglo-Saxon race has looked on with some impatience, but with unexemplary equability of temper. Had the victims of Turkish malevolence been an Anglo-Saxon people, England would have been aflame with uncontrollable indignation.

But gradually we grow out of this lower state, in which only self-interest can arouse effectual indignation against wrong. We begin to feel wrath at wrong-doing which does not affect our interests. We begin to organize against the sins that harm others than ourselves. We feel wrath and indignation toward a man who has done any wickedness. That is a bad state of society in which a mob executes the death sentence on assassins; but that is a worse state of society in which crime goes unpunished and there is no flambent wrath in the community against iniquity. Mob law is not to be defended, but mob law is the expression of a conscience not yet dead; and where there is no wrath, and iniquity goes unchastised of justice, then society has gone back into animalism. Thus, out of that state of society which characterized Rome in the first century, in which flagrant iniquity went unpunished, emerges that state of society which existed in the Middle Ages, in which the consciences of men were aroused in wrath against iniquity, and against those forms of iniquity that

did not directly injure those who were the avengers. It is true that the cruelties of the Inquisition rivaled the cruelties of Nero. But they were not as immoral. The conscience that flames out against men, not for selfish reasons, but because it believes men have blasphemed the name of God, indicates a better moral state than that in which vengeance is aroused only by personal selfishness or ambition. The wrath of conscience is as cruel a wrath as that of covetousness, but it is not so immoral nor so degrading.

As society is educated under the teaching of God's Gospel, it passes by a natural reaction from hatred of sin into simple compassion and pity. Then we pick the drunkard out of the gutter, and coddle him and set him up on the platform to be straightway our teacher; for we have now no sense of wrath against inordinate appetite. We are overwhelmed with pity for the murderer, with no restraining sense of justice against him, and send him gifts, — broiled chicken and costly flowers, — and parade his name in the newspapers almost as a hero to be worshiped. We say that we are charitable. In fact we have forgotten that which is the basis of all moral character, — to *abhor* that which is evil. As the first century represented the state of indifference to iniquity, as the Middle Ages represented the state of wrath against iniquity,

so this nineteenth century often represents morbid sentiments of pity. We are not so much concerned with the drunkard as with his headache and his misery. We are not so much troubled by covetousness as by poverty, and are more eager to form anti-poverty societies than anti-covetous societies. It is the evil which sins bring upon men that brings sorrow to our hearts rather than sin itself. Nor shall we come into a moral state which is worthy of the children of God until we have taken these two factors, wrath against sin and pity because of sin, and found a way to unite them in one common experience. Not merely wrath against sin and pity for the sinner. No woman who is pure but must have felt a sense of revulsion from the impure woman. No man who is perfectly truthful but must have felt a sense of loathing for a liar. No man who is honest but must have felt a sense of antagonism, hate, wrath, indignation — call it what you will, there are no words adequate to express it — for the dishonest man. And yet with this sense of indignation against that which is iniquitous and shameful, there is also in the heart a great pity for the sinful man. We both hate him and sorrow for him; and out of these two combined experiences there grows mercy.

For mercy is not merely pity for a sinful man.

It is the pity of wrath. All our experiences of the soul are wrought out of the antagonisms of conflicting experience. What is patience? It is the experience of the sensitive man whose sensitiveness is mastered by a dominating love, and therefore endures; who is roiled and tried, and still maintains an equable temper. No man can be patient who has not strong passions, for patience is passion tamed. He who says, "I know no fear," is no hero. No man knows courage unless he does know fear, and has that in him which is superior to fear, and conquers it; so that out of the higher and nobler passion — patriotism, love of children, love of truth or right — there issues a power that subdues fear, and makes the man conqueror. For courage is caution overcome. So no man knows mercy who does not know how to hate sin. For mercy is hate pitying. It is the wrath of a great righteousness flowing out in a great compassion. It is the reconciliation of these two experiences, — the experience that hates and the experience that pities; and because it hates will destroy iniquity, and because it pities will destroy iniquity.

If we ever are to save our fellow men, we must save them by this mercifulness which is a joint experience of a great hatred because of wrong, and a great pity also because of wrong.

Both of these elements must be within us, or we can make no step toward saving the wrong-doer. In Wagner's drama, Parsifal is besought by the wicked Kundry to accept her love and love her in return. "No," he says, "I cannot and I will not." "Come down," she says, "for one hour to my love, and take it and give your love in return," and he answers, "Were I to do it, it would be damnation both for you and for me." There is no way he can save her except he retain the hatred for the iniquity in her; for if he sacrifices that, he will not save her, he will only destroy himself. If he did not pity her, his wrath would destroy her; if he did not revolt from her, his unwrathful pity would doom both her and him to a common destruction. For it is never possible for any one to save another unless he has in him both of these elements.

When slavery ruled this nation in North and in South, in the shop, in the Church, in the council chamber, then a few men rose up in their wrath and in their pity. They could have done nothing if they had not felt a great wrath against slavery; if they had not felt it as though it were their own sin; if the weight of the whip had not been as on their own backs, and the marks of the chain as on their own wrists, and the ignominy of the auction-block had not been as their own. They said, This is our shame,

because we are Americans and this is the sin of America. Without this wrath against slavery, they never could have become leaders in the redemption of the Nation. There are pure and noble men and women working among the more wretched populations of our great cities, to redeem them from squalor, ignorance, vice, and crime. They have worked five years, ten years, twenty years. Does the filth seem less filthy? the shame less shameful? the wickedness less wicked? the grog shop, the gambling hell, the house of ill-fame, the crowded, filthy tenement house — do they seem less hateful? If the soul has grown hardened to these things; if, by reason of familiarity, contempt and indifference have grown up; if the filth and profanity and drunkenness and licentiousness no longer stir indignation, the missionary is no longer fit for missionary work. He must have this double spirit; he must have both the flames that consume and the tears that quench.

It is only by human experiences that we can interpret the Divine. We are certainly not to think of God as one who is wrathful and who has to be appeased by some one outside of Himself. We are certainly not to think of Him as though He were an infinite and eternal Shylock who must have his pound of flesh, and is appeased only because there is at his side a more

merciful Bassanio who will give the price and let Antonio go free. But neither are we to think of Him as though good-nature were synonymous with love, as though He were an indifferent and easy-going God, who cares more for the present happiness than the real character of His children; who says, "You have done some wrong things, you have committed some faults, you have fallen into some errors, you have some stains upon you; but we will let it all pass; it is of no great consequence." We shall never enter into the mystery of redemption unless we enter in some measure into these two experiences of wrath and pity, and into the mystery of their reconciliation. We must realize that God has an infinite and eternal loathing of sin. If the impure and the unjust, the drunkard and the licentious, are loathsome to us, what must be the infinite loathing of an infinitely pure Spirit for those who are worldly and selfish, licentious and cruel, ambitious and animal! But with this great loathing is a great pity. And the pity conquers the loathing, appeases it, satisfies it, is reconciled with it, only as it redeems the sinner from his loathsomeness, lifts him up from his degradation, brings him to truth and purity, to love and righteousness; for only thus is he or can he be brought to God. The Old Theology has, it seems to me, griev-

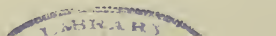
ously erred in personifying these two experiences; in imputing all the hate and wrath to the Father and all the pity and compassion to the Son. But the New Theology will still more grievously err if it leaves either the wrath or the pity out of its estimate of the divine nature, or fails to see and teach that reconciliation is the reconciliation of a great pity with a great wrath, the issue of which is a great mercy and a great redemption.

Once upon a time, so runs the Roman legend, there came a gulf in the city of Rome. The oracles were consulted and said that the gods were angry, and that, to appease them, Rome must cast her most precious thing into this great gulf, or Rome would be swallowed up. Women brought their jewels, and men their gold, and priests their sacred utensils from the altar; and still the gulf grew wider. At last one young man said to himself, "What is the most precious thing in Rome? — what but its youth?" So he armed himself as for battle, and mounting on a charger, while the people gathered round in awe, he rode straight into the chasm; and then it closed over him and Rome was safe. That story has often been used as an illustration of the love of Christ redeeming us from the wrath of God. But that is paganism. If that is our notion, we have two gods; we are poly-

theists. If that is our notion, we shall dread the Father and desire to escape Him, for He is an angry God from whom we must be saved. If this is our notion, we shall not be inspired by Christ to love the Father, but shall transfer our love from the Father to the Christ, from the angry God who is to be appeased to the Curtius who has leaped into the chasm to appease Him.

In the classical Greek the gods are said to be appeased or satisfied or propitiated; but in the New Testament God is never said to be propitiated, nor is it ever said that Jesus Christ propitiates God or satisfies God's wrath. The Greek verb to propitiate never appears in the New Testament except in the middle voice, which indicates that he who is to be propitiated propitiates himself.[1] In pagan theology the gods are represented as propitiated; in the New Testament God is represented as self-propitiated. Whenever in Christian theology He is represented as propitiated by another, the theology is in so far paganized. He is represented in the Bible as having wrath, anger, indignation; the vocabulary is almost exhausted in endeavoring to set forth the fire and fierceness

[1] So in 1 John iv. 10 and Romans iii. 25, God is said to have sent forth his Son to be a propitiation. The Father is Himself the source and origin of this propitiating.



of this wrath. But it is never intimated that this wrath is appeased or satisfied or propitiated by another; He appeases it, satisfies it, propitiates it Himself. He is His own propitiator.

If one asks, How can one propitiate himself? I may reply by the question, How can one be propitiated in any other way? We are continually going through this double experience of wrath, anger, indignation, wrong, and the experience of appeasing, propitiating, satisfying it by our own forthputtings to cure it. This is a common experience.

A little child falls into a cesspool and comes crying into the house, the filth dripping from every part of his garments. The first feeling of the mother is a feeling of revulsion; and the more sensitive she is, the greater is her feeling of revulsion. If she is a half-educated mother, she first gives the boy a box on the ear by way of satisfying her wrath. But if she be a truly refined mother, she takes the child and begins to cleanse him; and in the very process of stripping off the garments and putting him in the bath and washing him and bringing him out clean and pure, she overcomes, she satisfies, she appeases, she utilizes her very wrath against the filth. If she did not have any such wrath she would not touch the child. You can see the proof of this every day. You

may see in the tenement house the child with the filthy face. The mother does not cleanse him because she does not mind filth; and you do not cleanse him because the child is not your child. You must have the two, the love for the child and the hate of the filth; then there comes the soap and the water.

And it is in the process of the cleansing that the revulsion is — not cured, but satisfied. In the very process of the cleansing, the wrath, indignation, revulsion, does its work. There is no righteous wrath which is not a redeeming, a cleansing, a purifying wrath; and there is no satisfying of it except as love is so joined to wrath that the wrath and the love unite in the process of purification.

Must not God's justice be satisfied? Yes. But justice is never satisfied by punishment; certainly not by punishment inflicted on an innocent person. Vengeance does not satisfy. It sometimes gluts, but it does not satisfy. The duelist, angered by insult or wrong, challenges his enemy to a duel, runs his sword through the body of his opponent, leaves the life-blood oozing out of his arteries, wipes his sword, and walks off in the brightness of the morning. Satisfied? Never! Nemesis follows him; the vision is ever before his eyes; he has taken his vengeance, and the vengeance itself nestles

in his heart and breeds future penalty. Even if for a little while he is able to forget that morning, — that ghastly corpse and that oozing blood, — it will come back to him by and by, to torture him; for vengeance does not satisfy. Arrest the burglar, try him, put him in state prison; are you satisfied? The errand-boy has robbed the mail; the employer catches him, brings him before the police magistrate, has him tried, sentenced to Sing Sing, and dismisses him. He punishes him, forgets him, blots the page out of his memory; but he is not satisfied. Another employer, in like circumstances, says, What can I do for that boy? I must not let him go; he will become yet worse. He studies the problem; has the boy committed to the Elmira Reformatory; when he is reformed, takes him back, finds a place for him, starts him on the path of honesty. That is the man who is satisfied, — the man who appeases his sense of justice by redeeming the boy from the wrong in which he was enmeshed. That is what God is doing. For that Christ came into the world.

There are many in the Church of Christ who think of God as a just and punitive God, who must be satisfied either by penalty laid on the guilty, or by an equivalent for the penalty. That is one form of paganism. There are many

who, reacting against that conception, think of God as an indifferent, careless God, who does not care much about iniquity, does not trouble Himself about it, is not disturbed by it! That is another form of paganism. And there are many who try to solve the problem by thinking of two Gods, a just God and a merciful God, and imagining that the merciful God by the sacrifice of Himself appeases the wrath of the just God. That also is a modified form of paganism. The one transcendent truth which distinguishes Christianity from all forms of paganism is that it represents God as appeasing His own wrath or satisfying His own justice by the forthputting of His own love.[1] But He saves men from their sins by an experience which we can interpret to ourselves only by calling it a struggle between the sentiments of justice and pity.

Thus the hypothesis of evolution appears to me to interpret and illumine the doctrine of redemption as stated in the Bible, and the fact of redemption as experienced in life. There is no redemption without this threefold struggle: first, by the soul itself acquiring virtue in

[1] It does not come within the scope of this volume to consider in detail the teaching of either Old Testament or New Testament on this subject. That must be left for the future volumes of this series on The Bible treated from the evolutionist's point of view. See Preface.

and by the very conflict with temptation; second, by some higher being, preëminently by God Himself, laying down His own life that He may impart it to others; and lastly, struggle in the redeeming Spirit, whether human or divine, a struggle between justice and pity, out of which emerges that mercy which satisfies justice by curing the wrong which has aroused the wrath.

CHAPTER IX

EVOLUTION AND MIRACLES

ARE miracles consistent with the doctrine of evolution? This is the question I propose to consider in this chapter. It is no part of my purpose to show that the miracles recorded in the Bible actually took place; only to consider whether belief that they took place is inconsistent with belief in evolution as "God's way of doing things." In fact, I believe that some of the events there recorded, and generally regarded as miraculous, did take place; that others there recorded or referred to did not take place; and concerning others there recorded I am by no means certain whether they took place as recorded, or not. I believe in the resurrection of Jesus Christ as the best attested fact of ancient history; I do not believe that the sun stood still and the moon stayed in the valley of Ajalon at Joshua's command; and I am uncertain as to what interpretation is to be given to the wonderful stories in the Book of Daniel, — whether they are to be regarded as Dean

Farrar regards them, as "lofty moral fiction," or as essentially historical, or as partly imaginative and partly historical. It is proper, however, to say that in my judgment our hypotheses must always be conformed to attested facts; we must not determine whether we will accept the evidence as to facts by considering whether they agree with our preconceived hypothesis. If I were convinced, for example, that the resurrection of Jesus Christ is not consistent with the doctrine of evolution, I should be compelled to abandon or modify that doctrine; I should not abandon my belief in the resurrection. That resurrection I regard as a *fact;* evolution as a theory, — on the whole, the best theory of "God's way of doing things" yet proposed by philosophic thinkers, — the latest word and the best word of science, but not necessarily its last or final word. This may seem to be a digression, but if so it is a necessary digression, — necessary to enable the reader to understand the purpose with which this chapter is written and the point of view of the writer.

Are miracles consistent with the hypothesis of evolution? To answer this question we must first clearly understand what is a miracle.

The word miracle is a translation — or rather a transliteration — of the Latin word *miraculum*, meaning marvel. This word was used in

the fourth century, in the Vulgate or Latin translation of the Bible, to translate a Greek word which should have been translated *signum* or *sign*. Superstition had already entered the Church to misinterpret the Scriptures and degrade primitive Christianity, and the influence of this degradation is seen in the translation in the fourth century of a Greek word meaning *sign* by a Latin word meaning *marvel*. The Greek word meaning marvel (*thauma*) is never used in the New Testament to designate what we now call miracles. They are never regarded as mere marvels. The very word miracle is a verbal infelicity, — an inheritance from a corrupt epoch, bringing with it a corruption of Christian simplicity.

There are in the original Greek New Testament four words used by the sacred writers to designate the supernatural events which we now infelicitously call miracles. They are respectively rendered "wonder," "work," "power," and "sign." But the word "wonder" itself imperfectly represents the original Greek word so translated, for that word signifies not so much an event exciting wonder as an event attracting attention. Moreover, as if the inspired writers feared exactly what has taken place, — the substitution of an appeal to mere marvelousness or wonder for the appeal to the

truth signified by the sign, — the word rendered *wonder* is very rarely used except in combination with the word *sign*, as in the familiar phrase, "signs and wonders." Our first answer, then, to the question, What is a miracle? is that it is not a mere marvel. The New Testament knows nothing of thaumaturgy except to condemn it as superstition. It never treats a marvel as a miracle. It never confounds reverence for a truth or a person with astonishment at an event. If Professor Huxley had considered these simple facts, he possibly never would have written his "Essay on the Value of Witnesses to the Miraculous," in which he confounds marvels and the New Testament miracles, which from the New Testament point of view have nothing in common. If our English version had been first translated from the Greek into the English without the intervention of the Vulgate, the word miracle would probably never have appeared in our language to puzzle some and befog others. Dropping, then, for the moment this infelicitous word, and going back to the New Testament writings, we find used in them to designate those extraordinary events which we are now accustomed to designate by the word miracle, these four words, "wonder," "work," "power," and "sign." We may safely assume that any event which fulfills

the meaning of these four words is a miracle within the meaning of the sacred writers; and we may perhaps safely add that no event is a miracle unless it does fulfill their fourfold meaning.

Such an event must be a *wonder*, — that is, an event compelling attention by awakening surprise and exciting at least the spirit of inquiry, as the burning bush compelled the attention of Moses, and led him to say, "I will now turn aside and see this great sight, why the bush is not burnt." It must be a *work*, — that is, an achievement, the accomplishment of some beneficent purpose. The devil calls on Jesus to cast Himself down from the pinnacle of the Temple, for God will bear Him up so that He will not dash His foot against a stone; thus all the people will see His divinity and be conquered by the wonder. Jesus Christ refuses. This would be a marvel, but it would not be a work, and the signs of His divinity must all lie in the achievement of worthy ends. It must be a *power*, — that is, it must indicate a power more than human; thus, when the paralytic is healed, the people "glorified God, saying, We never saw it on this fashion," or, on another occasion, witnessing the healing of the sick by Jesus, they perceived "the power of Jehovah was present to heal them." Finally, it must be

a *sign*, that is, the indication or attestation of a divine message or messenger. So Caiaphas says, "This man doeth many *signs;* if we let Him thus alone, all men will believe on Him." Following this clue in our endeavor to ascertain what the New Testament writers mean us to understand are the distinguishing characteristics of the events which we call miracles, — but which they never call so, — we shall not be far astray if we combine these four words and define the events as follows: An event compelling attention and awakening *wonder*, indicating superhuman *power*, accomplishing some practical *work*, — generally, at least in the New Testament, beneficent in its character, — and furnishing a *sign* of a divine message or messenger.

If this definition is correct, we may dismiss at once such assertions as that of Renan, "Jesus had to choose between these two alternatives, either to renounce His mission or to become a wonder-worker," or that of Professor Huxley: "Jesus is exhibited (in the Second Gospel) as a wonder-worker and exorcist of the first rank." [1] Wonder-worker was exactly what Jesus was not, and constantly refused to be. He was continually appealed to, to work wonders in attestation of His mission, and as constantly declined.

[1] Renan's *Life of Jesus*, chapter xvi., "Science and Christian Tradition;" Huxley's *Essays*, Preface, p. xxiii.

When His sympathy was appealed to, and by His superhuman power He could do a deed of mercy, as by the healing of the paralytic, the cure of the leper or the blind, or the raising of the dead, He would not refuse. He did not decline to give men help because the help given would excite wonder, but He did invariably refuse to perform works for the sake of exciting wonder. With the possible exception of the story of the money found in the fish's mouth by Peter at Jesus's direction, — a story for that very reason to be regarded with doubt, — every so-called miracle was a use of His power in a work of love. It did excite wonder, and it became a sign of His mission; but it was never done to excite wonder, and it may be boldly affirmed that it would have been no true sign of His mission if it had been wrought for the ignoble purpose of exciting wonder. We may for the same reason dismiss summarily such stories of ecclesiastical miracles as those which Professor Huxley has gathered and rehearsed in the Essay above referred to. Marvels they doubtless are; but they are neither *works* nor *signs*. There is no parallel between them and the New Testament so-called miracles, except that both are unusual events. Professor Huxley narrates as an illustration of an ecclesiastical miracle the story of Eginhard, about A. D. 830, who, about to remove

certain sacred relics from a chest unworthy of so great a treasure, beheld this "stupendous miracle, worthy of all admiration. For, just as when it is going to rain, pillars and slabs and marble images exude moisture, and, as it were, sweat, so the chest which contained the most sacred relics was found moist with blood exuding on all sides." A marvel this certainly was, but it had no other characteristic of a New Testament so-called miracle; it was not a *work*, for it accomplished nothing, nor a *sign* of superhuman power, for it indicated nothing. It was simply a marvel, nothing more. Whether we believe or disbelieve it is morally wholly immaterial; it attests no truth.

Certain events in the Old Testament which have been regarded as miracles fall into the same category of mere marvels. The reason for believing that the story of Jonah and the great fish is a satirical fiction, not a history, is partly its literary structure; it is also partly the nature of the marvel related. Marvel the swallowing and preservation of the prophet certainly is; but miracle in the New Testament sense it as certainly is not. For it was not a sign: not to the sailors, for they knew nothing of it; not to the people of Nineveh, for they knew nothing of it; not to Jonah, for he needed no sign of Jehovah's presence and power, having already

confessed both in asking the sailors to cast him into the sea. No mere marvel is a miracle in the New Testament sense of that term. Nothing is such a miracle unless it is a beneficent work, and one which constitutes a sign of a divine truth or person. The question, then, I repeat, is this: Is belief that God has thus attested a divine message or messenger by remarkable works of love and power inconsistent with evolution? that is, with the belief that His way of doing things is the way of working from within outward and in accordance with regular laws, not the way of working from without mechanically and by successive interventions?

That belief in the miracles is inconsistent with the notion that "God created amœbæ, and amœbæ did the rest," is plain enough; but then, no intelligent and honest reader can really suppose that this is what the Christian evolutionist means by evolution; and it would hardly seem that any one familiar with the English language in its modern uses could suppose that this is what any modern writer means by evolution. It ought not to be necessary — to honest and careful readers it is not necessary — to restate my theistic faith. But it may be necessary to repeat here what has been said before, in order to avoid possible misapprehension. The Christian evolutionist

believes that God is the one universal and always present Cause; that there are no secondary causes, and that God's method of manifesting His eternal presence is the method of growth, not of manufacture, by a power dwelling within nature and working outward, not by a power dwelling without and working upon nature. Belief in miracles is belief that there have been in history certain wonderful works of love which have attested the divine presence; belief in evolution is belief that growth is "God's way of doing things." Are these two beliefs inconsistent?

In considering this question I start with Herbert Spencer's axiom that "we are ever in the presence of an Infinite and Eternal Energy from which all things proceed." This Energy is personal; not *It*, but *He;* an Energy with individual consciousness; an Energy which thinks, feels, wills. He transcends all phenomena, but dwells in them and manifests Himself through them. He is a Word, ever manifesting Himself; never from eternity has He been a Brahma, dwelling in unconsciousness, — always a Jehovah, putting forth His power in self-manifestations. Not at some remote creative period did He thus manifest Himself in Nature, creating forces then and leaving them to operate automatically thereafter; all forces

are the one Eternal Force ; all days are creative days ; all growth has the secret of its process in His perpetual presence. In this self-manifestation He has brought into life moral beings, like Himself in this, that they also think, feel, will ; like Himself, therefore, in possessing personality, consciousness, freedom, and, therefore, moral character. In these men, His children, formed by Him, but by processes of growth, not by processes of manufacture, out of preëxisting forms by His indwelling, not out of dead and undivine things by external handiwork, He has further revealed Himself. He has in their consciousness spoken, in their reason inspired His thoughts, in their hearts His love, in their will His purpose. He has done this preëminently in one chosen race, and in that race preëminently in chosen prophets. Why He chose them it is needless here to inquire. Perhaps because He chose them, and for no other reason whatever, — so says the Calvinist ; perhaps because He foresaw in them adaptation to be recipients of His higher life and revelators of it to their brethren, — so says the Arminian. At length, when the fullness of time came, He who had spoken in men, and revealed Himself through men in fragmentary ways and in divers manners, enters one chosen Man, fills Him full of Himself, dwells in Him, and through this Man,

Christ Jesus, carries still further that manifestation of Himself for which through the ages He had been preparing, and from which, by the same power of indwelling, He will carry on this self-manifestation until it is completed in a race of men worthy to be called the children of God; that is, a race who in all their characteristics have evidently, unmistakably, unquestionably, not merely been *made* by Him, but have *proceeded* from Him, so that they are in very truth partakers of His nature, companions of His life, manifestations of His character.

Is there anything in this conception of life as a continuous, consistent manifestation of God, all of it proceeding from Him, all of it having for its object a manifestation of Him, and all of it proceeding in a normal and regular manner along the line of cause and effect, — is there anything in this inconsistent with belief that in the life of the Divine Man there were unusual manifestations of the Eternal Power, such as arrested attention then, and served then and since as a sign of the eternal truth that God is in His world working out its redemption?

The opinion that a miracle is a violation of the laws of nature is inconsistent with evolution; the opinion that there have ever been any manifestations of God is inconsistent with atheistic evolution. But the opinion that God has mani-

fested Himself in unusual ways is not inconsistent with belief that He is always manifesting Himself in all conceivable ways in the ordinary processes of life.[1]

For let it be remembered again that a miracle is not a manifestation of an unusual power, but an unusual manifestation of a continuous power. It is sometimes said that all nature is a miracle. If a miracle is simply a sign of superhuman power, that is true. There is really no greater

[1] It has been said that this view "belittles miracles." It should therefore be said, for the benefit of the non-scholastic reader, that there is nothing new in it. It is as old as Augustine. "We say that all portents are contrary to nature; but they are not so. For how is that contrary to nature which happens by the will of God? since the will of so mighty a Creator is certainly the nature of each created thing. A portent, therefore, happens not contrary to nature, but contrary to what we know as nature." — Augustine: *The City of God*, Book XXI. chap. viii. p. 459.

"But I call that a miracle, whatever appears that is difficult or unusual above the hope or power of them who wonder." — *On the Profit of Believing*, § 34, p. 364.

"Since men, intent on a different matter, have lost the consideration of the works of God, by which they should daily praise Him as the Creator, God has, as it were, reserved to Himself the doing of certain extraordinary actions, that by striking them with wonder He might rouse men as from sleep to worship Him. A dead man has risen again; men marvel: so many are born daily, and none marvels. If we reflect more considerately, it is a matter of greater wonder for one to be who was not before, than for one who was to come to life again." — *On the Gospel of St. John*, Tractate VIII. chap. i.

manifestation of God in the multiplication of five loaves and two small fishes into food sufficient to feed five thousand than in the multiplication of a bushel of seed-corn into a hundred bushels; no greater revelation of His life-giving power in a resurrection than in a birth. The only difference between the two is that one is common, and the other uncommon. And this answers the question which Renan asks, Why are not miracles repeated? The reply is, If they were repeated they would cease to be miracles. A miracle constantly repeated becomes a process of nature. What distinguishes a miracle from a process of nature is simply that it is not repeated; it is extraordinary, and for that reason attracts attention. If resurrection from the dead were as common as awaking from sleep, we should think as little of it. The chief reason why modern thinkers find it difficult to believe in what we call miracles is either because we have blindly accepted the too common definition of miracles as a violation of the laws of nature, or because we have confounded them with mere marvels and wonders, or because we have thought of God as an absentee God, and the miracle as the token of an exceptional presence. The doctrine of evolution understood as a doctrine of Divine Immanence, the conception of life as a continuous and uninterrupted manifestation of

God, will remove these philosophical objections to the miraculous conceived as unusual manifestations of Him. When we believe that all phenomena are directed to a spiritual purpose, and that the object of all life is to manifest the Eternal Presence, we shall not be surprised to find in history special manifestations of that Presence in order to serve that spiritual purpose.

For evolution does not teach that the processes of what we call nature cannot be brought under spiritual control. On the contrary, it shows their operation under the spiritual control of man, guided and directed to a definite purpose by human intelligence and human will. Evolution is carried on by what we call natural selection up to the point when man appears upon the scene; then man himself begins to direct, control, modify, regulate, evolution. He shapes it as he will; his intelligence masters it and directs it. He determines whether the soil shall produce a rose or a lily, an oak or an elm. He finds a prairie strewed with grass and wild flowers, and out of that same prairie he evolves this year a cornfield, next year a wheatfield. Early travelers tell us of a great American desert, apparently useless to man, which extended from the Missouri River to the Rocky Mountains. It has now become a fertile and prosperous region. Man has made this former wilderness to

bud and blossom as a rose. He has used the forces of nature, has conformed to the laws of nature, and thus has regulated the evolutionary processes of nature. In thus directing them to a predetermined end, he follows in the footsteps of One greater than he is. The charcoal-burners in the mountains, who fell the trees and burn them in a furnace in which very little oxygen is admitted, are simply imitating on a small scale what in the far-off centuries God did when He turned the great trees of the carboniferous era into coal. Out of this coal formerly men distilled the illuminating oil. They did but repeat what God had done in the former ages when He filled the subterranean reservoirs with a like material by a similar process. Our dynamo — a magnetic wheel revolving with great rapidity in a magnetic field — imitates God's dynamo; for now we know that this globe on which we live is itself a great magnet, and is itself revolving in a magnetic field. The growths of the past have been under the supervision of a controlling will, directed by intelligence to benevolent ends. The processes of nature and of civilization combine to demonstrate beyond all question that matter is subordinate to spirit. If by nature is meant the physical realm, then the supernatural is not only about us, but within us. The whole fabric of modern civilization is based

upon this: that matter is controlled by that which is superior to matter; that spirit can direct, control, manipulate, physical forces.

Why, then, should we think it an extraordinary thing that the Father, "of whom the whole family in heaven and earth is named," should accompany the two great messages the human race needs with some token of His presence such as the blindest could not fail to see? What does man need, what does America need, more than these two words, Law and Love? The voice of conscience within us echoes the voice of a divine authority without. The world needed some attestation of that in the beginning. Once attested, once recognized, it has gone on growing in human consciousness until the laws of conscience are recognized as the laws of God. And that other message, — that when men have violated God's law, there is a power not ourselves that makes for righteousness, — why should we think it strange that the Father should give that message, and should accompany it with attestations of His presence and His power such as made the world stop and listen?

If we approach the question of miracles from the point of view of a pure physicist, we shall in the first place be inclined to disbelieve in them, and in the second place not much care whether they occurred or not. With a phenomenon

occurring but once, and never since repeated, science does not concern itself. But what Campbell Fraser has put as a question we may transform into affirmation: "The physical miracle finds its natural significance in its *moral* relations to the *persons* in the universe, rather than in its physical relations to the things in the universe." The miracle is an unusual witness to Him whose presence is constantly witnessed, but, because the witness is constant, is too often ignored.

The doctrine of evolution, then, is not, as it seems to me, inconsistent with belief that at certain epochs in the world's history, and for certain special moral ends, there occurred unusual events which awakened attention and have served as signs of a superhuman power wrought in works either of judgment or mercy, although almost uniformly the latter. And this conviction, it is proper to add, I share with evolutionists who on other grounds absolutely reject the miraculous. "It is not," says Professor Huxley, "upon any *a priori* considerations that objections either to the supposed efficacy of prayer or to the supposed occurrences of miracles can be based, and to my mind the fatal objection to both these suppositions is the inadequacy of the evidence to prove any given case of such occurrence which has been adduced." The question

whether God answers prayer, the question whether the so-called miracles or any of them recorded in the Bible ever took place, are to be determined by evidence simply. If the evidence sustains the affirmative answer, there is nothing in evolution inconsistent with that answer.

CHAPTER X

EVOLUTION AND MIRACLES (*continued*)

A MIRACLE — that is, an extraordinary event arresting attention and awakening *wonder*, accomplishing some beneficent *work*, and by its manifestation of a superhuman *power* serving as a *sign* of a divine message or messenger — may either be in accordance with human experience or may transcend human experience. The first is as truly a miracle as the second; what constitutes it a miracle is not that it is an event out of the ordinary course of nature, but that it serves effectually as a sign of superhuman power in the accomplishment of a moral end. The two greatest miracles of the Old Testament are not events transcending human experience; they were wrought by what we customarily call natural forces, and in accordance with what we call natural laws. What made them miracles was such an evident connection with a moral end that they served as signs of the directing presence of a moral Person, possessing superhuman power. The first of these miracles was

the destruction of the Cities of the Plain, the second the passage of the Red Sea by the children of Israel.

The desolate region of the Dead Sea is a perpetual attestation of the awful work of destruction wrought there in some early age by a combination of earthquake and volcano. The now extinct volcano furnished the fire and brimstone which Jehovah rained from heaven. The accompanying earthquake was the means by which He overthrew cities which the inhabitants had fondly imagined were built to endure forever. The bitumen with which the soil abounds, set on fire by subterranean heats, made the smoke of the country to go up from the plain as the smoke of a furnace. The fall of saline ashes from the volcano caught and incrusted the belated fugitive and arrested her flight. In the destruction of the Cities of the Plain, narrated in the Book of Genesis, there is nothing more difficult for an evolutionist to believe than in the accounts of the destruction of Lisbon by earthquake as narrated in secular history. Nor is it made more incredible because a sacred writer saw in it a sign of divine judgment on cities wholly given over to infamous wickedness.

The other great miracle of the Old Testament, that which is indelibly connected in Jew-

ish history with the birth of the nation, the passage of the Red Sea, is distinctly attributed by the sacred historian to what we call natural causes. "And Jehovah," he says, "caused the sea to go back by a strong east wind all that night, and made the sea dry." The traveler may to-day pass over the roadway, with marshes on either side, where once on one side was the sea, and on the other a shallow bay, and he may see the dangerous quicksands where Pharaoh's chariot-wheels dragged heavily. He may thus see in the topography of the locality a witness to the scientific probability of the incident so graphically described by the sacred historian. So long as high winds and ebbing tides uncover beaches along the sea, and returning tides and changing winds re-cover them, so long he will find nothing in the doctrine of evolution incongruous with the belief that Israel passed over a ford thus prepared, and that Pharaoh's host, following, were caught by the returning tide and overwhelmed in the treacherous sands. There is nothing, then, in this narrative more difficult for a scientist to believe than in the account in our own history of a protecting fog under cover of which Washington's army escaped after the battle of Long Island, or in that of the incursion of the sea, in the history of the Netherlands, by which the siege of Leyden was raised

in the days of William the Silent. Whether these events occurred is, therefore, simply a question of history. The evidence of the destruction of the Cities of the Plain is to be found in the aspect of the Dead Sea valley, which bears witness to a dreadful catastrophe in the remote past. The evidence of the passage of the Red Sea is found in a tradition wrought into the history of a great people, repeated in their songs, celebrated in their great national birthday, and incidentally confirmed by the physical characteristics of the region, which at once interpret the account and confirm its accuracy.

The other form of miracle transcends human experience. It presents to us a phenomenon unlike any with which we are familiar, and must either be left unexplained, or explained, if at all, by hypotheses, not indeed irrational, but confessedly unproved. Most of the miracles of the New Testament are of this description. It is true that there are in the cure of nervous diseases, and especially in the control and cure of the insane, by a strong and dominant nature, some analogies which throw light upon certain cures wrought by Christ and narrated in the Gospels. It is true that the triumph of medical science in restoring life to persons who, according to all the tests we know how to apply, have appeared to be absolutely dead, suggests a pos-

sible interpretation of some of the cases of resurrection. Yet the great majority of Christ's miracles, including that which is the most transcendent of them all, His own resurrection from the dead, transcend all our experiences of life. All that we can do is, first to try to state them to ourselves in thinkable forms, and then to ask whether the evidence is such as to warrant our belief in them. Within the limits of this chapter, I can illustrate this method by only a single instance, that of the resurrection of Jesus Christ, and can do even this only very inadequately.

The accounts of His resurrection, as given in the four Gospels, may here be condensed into a sentence: Jesus Christ was sentenced to death; the priests and Pharisees were present to make sure that He should not escape their malice; had He been taken from the cross before death was assured, the centurion would have paid the penalty of his neglect with his own life; and, finally, the death of the crucified was demonstrated before the body was taken from the cross, by the thrust of the spear into the side. The body was buried in the tomb on Friday evening. On Sunday morning the disciples came to the tomb, to find it empty: they were in despair, thinking that the body had been stolen; nor was their despair overcome

until after repeated appearances of the risen Lord to them, singly and in companies. This is the account. Is it so far consistent with what we know of God's way of doing things as to be inherently credible? If so, is it sufficiently attested by adequate evidence to be credited? My answer to both these questions is in the affirmative.

I. What is God's way of doing things, according to evolution? It is to develop life by successive processes, until a spirit akin to His appears in a bodily organism akin to that of the lower animals from which it has been previously evolved. This bodily organism is from birth in a state of constant decay and repair. At length the time comes when, through disease or old age, the repair no longer keeps pace with the decay. Then the body returns to the earth, and the spirit to God who gave it. This disembodying of the spirit we call death. There is at death an end of the body. It knows no resurrection save in grass and flowers. The resurrection, the *anastasis* or up-standing as the New Testament calls it, is the resurrection of the spirit. The phrase "resurrection of the body" never occurs in the New Testament. But every death is a resurrection of the spirit. What we call death the New Testament calls an "exodus" or an emancipation from bondage,

an "unmooring" or setting the ship free from its imprisonment.[1] The spirit is released from its confinement, and this release is death. Death is, in short, not a cessation of existence, not a break in existence; it is simply what Socrates declared it to be, "the separation of the soul and body. And being dead is the attainment of this separation; when the soul exists in herself, and is parted from the body, and the body is parted from the soul, — that is death." [2]

The Christian who holds this view of death and resurrection believes that that occurred to Jesus Christ which occurs to all God's children at death: the spirit was separated from the body to exist in itself. In this general belief in a phenomenon transcending experience there is nothing more inconsistent with evolution than in the belief in the separation of the child from the mother at birth, or in the belief that the grub issues at a certain stage of its existence from its subaqueous life and enters upon a new experience as a dragon-fly. In brief, evolution is not inconsistent with the idea that a living creature in one stage of existence is being prepared for a future stage of existence which will

[1] Luke ix. 31, English "decease;" 2 Tim. iv. 6, English "departure."

[2] *Phædo*, Jowett's translation, vol i. p. 390.

entirely transcend the present experience; on the contrary, this is precisely what it teaches us to expect. The only real question in respect to the resurrection of Jesus Christ is not, Is it incredible that the resurrection took place? but, Is it incredible that it was followed by such appearances to the disciples as to bring it within the range of their observation, and afford them tangible evidence that it had taken place? Such an appearance is certainly extraordinary; but it seems to me not at all incredible either that the spirit should have returned to reanimate the body, or that it should have given visible evidence of itself as disembodied, for the very purpose of converting what was in Socrates and Cicero a mere vague expectation into what has become in the Christian Church throughout the ages an assured and certain faith.

II. Assuming that the appearances of Jesus Christ to His disciples after His death are not inherently incredible, are they so attested that we have reason to credit them? An adequate answer to this question cannot be expected to be crowded into a paragraph, when volumes have been written in answering it. I can only say in the briefest terms why I regard those appearances as among the best attested facts of ancient history.

Literary study has demonstrated that three

of the four Gospels were written in less than half a century after Christ's death; that the fourth Gospel was written within three quarters of a century after that death; and that in all four we have substantially the testimony of the eye-witnesses themselves, not the product of a later tradition. That these eye-witnesses were not intentional deceivers is now universally admitted;[1] that they were deceived by Jesus Christ, as they would have been on the supposition that He did not really die, but only swooned, no one will now pretend to affirm; that their belief was the product of their enthusiastic expectations of a resurrection, as Renan suggests, is absolutely inconsistent with all that we know of these singularly prosaic, unemotional, unimaginative characters, and with all that the accounts tell us of their disbelief in the first reports, and of the frequent appearances necessary to convince them of the fact of the resurrection.

If this, their testimony, stood alone, it would probably be disregarded by the great majority of mankind as unimportant, if not incredible. But it does not stand alone. It is closely related to the most stupendous changes which have ever taken place in the life of the world.

[1] "Only this much need be acknowledged, that the disciples firmly believed that Jesus had arisen." — Strauss.

Perhaps the least, although the most immediately visible of these changes is the institution of the First Day of the week as one of universal observance. This day has passed over from Palestine to Greece, Rome, Continental Europe, Great Britain, and America. It has survived changes of government, law, civilization, and language, as well as of ritual and creed. It is alike recognized by Roman Catholic, Greek, Anglican, and Puritan, and is coming to be recognized by Jews, and demanded as a privilege by unbelievers. This day, which neither covetousness nor infidelity has been able to abolish, neither superstition nor legalism to destroy, celebrates nothing and is unmeaning if there was no resurrection of Jesus Christ. Yet this day is but a symbol of changes vastly greater. On faith in that resurrection the Church is itself historically built. Within less than thirty years after it was supposed to have taken place, Paul, in his Epistle to the Corinthians, — written, according to the testimony of all critics, before A. D. 60, — declared to the Christians in pagan Corinth that their Christian faith was built upon this fact, and that if Christ had not risen their faith was vain. Not only the Church, but Christianity as a historical religion, is founded upon faith in that resurrection. Christianity is not merely a new or a reformed

ethical system; it is a message of victory over sin and death. It has appealed not merely to the consciences of mankind, but still more to their love and to their hope. The assurance of immortality expressed in the Easter song, "Thanks be to God which giveth us the victory," has appealed to the discouraged and the despairing, and given them new life. That new life has borne its fruits in a civilization which has always been proportioned to the strength of that faith and hope in a risen Christ. If Christ did not rise from the dead, the Christian Sunday, the Christian Church, and Christian civilization are founded on a falsehood, on a delusion, if not on a fraud. Science requires belief in an intellectual order in the universe. Moral life requires belief in a moral order in the universe. To believe that the whole fabric of Christian civilization is founded on a lie is to believe that in the moral realm causes have no relation to the effects which they produce. It is to relegate us to moral chaos.

It will not reasonably be expected that in two paragraphs in such a volume as this the grounds of Christian faith in Christ's resurrection can be adequately stated. All that I have here attempted is to indicate the twofold basis on which that faith seems to me to rest. That faith assumes that God is, and that God is good; that

He manifests himself to His children in order that He may bring His children into fellowship with Him; that Christ is the incomparable One in human history whose life and character furnish a unique manifestation of the Father of all the living. And, assuming this, Christian faith believes in the manifestation of Christ to His disciples after His death as a demonstration of that resurrection which accompanies every dying: first, because faithful, honest, and trustworthy men have borne witness to such appearances; and, second, because Christian civilization, the Christian Church, and the Christian Sunday are living and perpetual witnesses to such resurrection. Into these two categories fall the evidences which have led the greatest statesmen and jurists — men accustomed to sift and weigh evidence — to accept the visible resurrection of Jesus Christ as one of the best attested facts of ancient history.

CHAPTER XI

EVOLUTION AND IMMORTALITY

IMMORTALITY does not seem to me to be capable of scientific demonstration. If by immortality we simply mean that those who seem to have died continue to live after death, ghosts, slates, table-tippings, rappings, and such like might, perhaps, afford a scientific demonstration of this not very important fact. But if immortality means a life in the other world that transcends any life in this, a life far beyond any experience here below, a life free from the trammels of the body, a life glorious beyond all imaginings, it is impossible that it should be demonstrated. For such a life lies in the future, and science has to do exclusively with the present and the past. It may anticipate the future, but it can test only what actually is. All that science can do respecting immortality is to look at life from the evolutionary point of view and see what evolution would naturally lead us to anticipate in the future, — death or life. And it appears to me that belief in evo-

lution, so far from weakening faith in immortality, strengthens it, and I might almost say necessitates it. It does not demonstrate immortality, and yet I do not see how one can be a consistent evolutionist and think that "death ends all."

Let the reader imagine himself looking upon a vast cloud of subtle but visible ether. As he looks, this ether gathers itself together into a globe and begins a revolution gradually increasing in rapidity. As it revolves, it cools, separates into solid and liquid matter; mists arise from it, and become floating and swimming clouds; mimic mountains are pushed up from its gradually corrugated surface; mimic oceans and seas and lakes and rivers are formed upon it; forests appear, and various verdure, and decorating flowers, and, last of all, moving creatures in air and sea and land. Something like this science does see. It sees the great formless chaos gathering itself together into a globe and hanging unsupported in the heavens; it sees through the long ages this globe gradually cooling; it sees the oceans and the seas and the lakes and the rivers forming below; it sees the steam rising into clouds and floating above; it sees the great forests growing, the grass and verdure springing up; it sees the process of storage of coal and iron and copper and gold and

silver in the mountain fastnesses; it sees the earth made rich with juices which will feed unnumbered thousands in the future; it sees gradually appearing upon this globe animals, — fishes, reptiles, birds, mammals, and, last of all, man; and, looking upon him, it sees him taking possession of this globe. He is probably, as an infant, the feeblest of all the infant animals, and even as a full-grown adult he does not compare in strength with many others. They have advantages over him in many respects; but he alone possesses reason, conscience, and a rational and moral will. In this intellectual and moral nature he transcends them all, and by virtue of this intellectual and moral nature he takes possession of the globe. He first sees the use of its stored-up treasures. He discovers the light and heat locked up in coal, and releases them. He discovers the use of iron, converts it into tools, and makes them serve his purpose in manufacture. He learns how to avail himself of the forces of nature, — gravitation, light, electricity, heat. The animals that seem to be his superiors are subordinate to him. Some he domesticates, others he conquers, all he cows and controls. He is the master of the world in which he has been placed.

Looking upon this process, beginning with the

nebulous condition in the outset, and tracing it gradually until we come to the present condition, two things seem very clear to the theistic evolutionist. First, that there is a design in this creation. It has been governed by a master will, and guided to a definite and projected end. He perceives that the creative process has gone on by forces, whether from within or without, that were aiming at some ultimate result. He traces the growth of life from the single cell up to the complicated condition of present civilization, and sees that in this development there has been a culmination which has been steadily sought. He is not so certain as the fathers were about designs, but he is more certain than they were about design. He is not so sure about the adaptations of particular things to particular ends, but he is more certain that the whole process of creation, beginning with the world in its nebulous condition and reaching on to the present, has had a definite purpose which has been consistently pursued. In other words, he sees that the "Infinite and Eternal Energy, from which all things proceed," is an intellectual energy which has thought something out; a purposeful energy which was resolved to accomplish certain results; a benevolent energy which has been seeking the happiness and welfare of others.

This is the first thing the evolutionist sees; the second is — Man. Though he may be perplexed in the detail, the evolutionist is sure that the end of this design, the purpose which has been steadily kept in view, is man. Whatever other worlds may be for, whatever the wide universe in its wider scope may be for, this globe on which we dwell has been fashioned, built, constructed, to be the habitation of man. It is man who has taken possession of it; it is man who understands it; it is man who is using it; it is man who comprehends its laws, who masters its forces, who avails himself of its riches, who dominates all the other creatures upon it. It is not more certain that the cell is made for the storage of the honey by the bee, that the nest is made for the home of the birdling, that the cradle is made for the rocking of the babe, than it is that this globe was made for the habitation and the development of man.

And man is not only the supreme result of evolution thus far, — he is the final result of evolution; there is nothing beyond him. If one asks, How do we know that there may not be something inconceivable to us beyond? the answer is, We cannot *know;* but in our attempt to unriddle the enigma of the universe we must think with our faculties and be governed by

our limitations, and we can *conceive* nothing higher than man. We can conceive of man infinitely improved; we can conceive of him cultivated, developed, enlarged, enriched, purified; but of anything essentially higher than man — no. Nothing can be conceived higher than to think, to will, to love. If we look back along the pages of history, these two truths we have learned from the universe: first, that all its processes have been for the purpose of manifesting One who thinks, who wills, who loves; second, that the purpose in the manifestation of this One is the creation of a race of free moral agents, who can themselves think and will and love. The inorganic world existed before the vegetable, and the vegetable world existed before the animal, and the lower animal existed before man, but man exists for nothing beyond. The very topmost round of the ladder has been reached: to know right from wrong, to do the right and eschew the wrong, to understand invisible distinctions, to perceive the invisible world, to struggle toward something higher and yet higher, and yet always to know, to resolve, to love, — this is supreme.

And has all been done that thinking and willing and loving may run their insect course in a flitting moment of time, and then end? Is the whole process of evolution for this, and no-

thing more? Are we to think that this long cycle of ages has run its course, and chaos has been converted into order, and out of order the architectural splendor of the heavens and earth has been fashioned, and in that architectural splendor of the heavens and the earth life has been developed, first in its lower vegetable forms, and then in its intermediary animal forms, and finally out of these the highest conceivable life, the capacity to think, to feel, to will, only that thinking, feeling, willing, may continue for thirty, forty, fifty, or sixty years, and then cease: ages for a lifetime, an eternity for an instant, the whole long process of development culminating in — nothing? When men believed that God had made by successive creations different beings; when they believed that He had made the world by one voice, the vegetable world by another, the animal world by another, each species of animals by a separate voice, and man by a separate voice, one can understand how then men might have said, He has made man for his little day; man will decay, and God will make others to take his place, — though even then Tennyson's argument was hard for the heart to answer: —

> "Thou wilt not leave us in the dust:
> Thou madest man, he knows not why;
> He thinks he was not made to die;
> And Thou hast made him: Thou art just."

Even then, if one looked on man and saw how his aspirations and desires reached out into eternity, how he projected himself into eternity, how he set forces to work that were reaching forward into the far future, — even then it were difficult to see why it should be thought that "death ends all." But when one believes that the whole creation is focused on man, — that the whole process of the planetary system, beginning so far back that not memory nor even imagination can conceive it, issues in man; when one believes that the whole process of the long evolution, purposed in the divine love, thought out in the divine mind, and wrought out by divine energy, has been accomplished for the purpose of producing a thinking, willing, loving man, how is it possible for him to believe that the end of it all is — nothing?

Let us look at this man a little more closely. He begins in a single cell, and passes through the successive stages of different animals. He is successively reptile, bird, fish, vertebrate mammal, and at last becomes man. I do not speak of the race, but of the individual; he comes into what we call life through these successive stages of previous lives. He is born, dwelling in a body; and we do not need the scientist to tell us his subsequent history. That process we easily trace in three successive stages. First, this

body is the necessary means for his development. He is developed by the body. He learns through the eye and the ear, the hand and the foot, the activities of the physical organization. Is he blind, one element of his development is cut off; is he deaf, another element; is he deprived of the sense of touch, a third element. With these all gone some development may be carried on, but, speaking generally, it may be said that the body is necessary to his development. By the very discipline he receives through his body his soul is moulded and shaped. He is educated through the physical organization. Then he comes into the second stage, in which this body becomes the necessary instrument of his activity. It is the power by which he operates on the world without. His lungs, his heart, his stomach, keep the machine in order, while the machine is being used to impart to other lives. Because he has hands which are themselves tools, he makes tools, as no handless animal can. Because he has eyes, he can produce color, which otherwise he could not produce. With his tongue he speaks, and communicates his thoughts to others. With his pen he writes, and communicates his life to other lives. His body is the necessary instrument of his activity, — this is the second stage. Finally, in old age, he comes into the third stage, in which the body becomes a

hindrance to his development. He still has the same power to perceive truth that he always had, but he has become deaf and cannot hear. He has the same artistic sense that he always had, but he has become blind and cannot see. He has the same burning thoughts with which he was wont to inspire audiences, but his voice has lost its music and its power; he cannot reach the audience. He is still a musician, and the music is in his soul, but the voice is gone; we want to hear him sing no more. His very brain ceases to formulate thought. His soul has outgrown the body. First it was the instrument for development; second, an instrument for usefulness; now it is neither. He has not grown old, but the organ that he used has grown old. Gladstone is not old. Put him in a new body, — what a magnificent statesman he would be! Henry Ward Beecher was not old. Bring him back and put him in a body forty years old, — how his eloquence would again stir the heart of the nation! Men do not grow old; it is the body which grows old, unable to fulfill its function as the servant of the spirit.

All through its appointed threescore years and ten the body is dying, — from the very cradle dying; constantly used up, constantly repaired. That has been the history year after year, until at last the repair can no longer make

up for the ravages of time, because the soul has outgrown the body. What then? Remember, from the first nebulous days God had in mind a man. Through all the long cycles of geology, through all the cycles of prehistoric history, through all the creative days of the past, through all the later creative days, through family, through various forms of government, through justice and injustice, through war and peace, through commerce, education, and religion, He has been making *men*. And every man He has put into a body, that at first helped to development, and then helped to service, and then became a hindrance to development and a hindrance to service, because the soul had outgrown the body. What then? Why, if there is not something that lies beyond when the body is gone, all evolution ends in a *cul-de-sac*. It is inconceivable that God should have spent all the ages in making a Gladstone, a Lincoln, a Jefferson, a Shakespeare, only that He might make a body with which to fill a grave.

There are two alternatives: that of positivism and that of pantheism. The positivist tells us: Yes, there is an immortality, but it is an immortality of influence. Shakespeare is immortal: his plays will live. Plato is immortal: his thoughts will inspire men through all coming ages. Lincoln is immortal: his courage and his heroism

will make heroes to all future time. The immortality is an immortality of influence, and it is for future generations that present generations live. But what is the use of future generations? Why is there a Shakespeare, a Bacon, a Gladstone, a Jefferson, a Hamilton, a Washington, a Lincoln? Only to make insects that dance for an hour in the sunbeam, and then are gone? I can understand the evolutionist who does not believe in universal immortality, who thinks only the fittest will survive. I can even comprehend the belief that this present race of men is not worthy to live immortally, that this present race of men will perish, but by and by, when God's providence has worked out its culmination, there will come from them a race that will live immortally, and we are but preparing for them. But I cannot understand how a consistent evolutionist can believe that "death ends all;" that throughout all these ages God has been preparing men such as men are, only to make other men such as these men are, all to fill one great cemetery at the end. As John Fiske says, "God is not like a child that builds a house of cards to blow it down again."[1]

[1] Dr. Newman Smyth, in a volume published as this volume is undergoing the last preparation for the press, shows from a scientific point of view that death is not the end of life, but life is the end of death. "Man himself might not have been made of the dust of the earth, if that dust had not been

The other conception is pantheistic. It is the old Hindu conception, repeated in modern theosophy. All things will run their circuit and come back to God Himself. *Man* is immortal, but men are not personally immortal. The sun draws the water from the ocean, shapes it in a cloud, hangs it in the heavens, drops it upon the hills; it falls into the spring and the river, and so flows back again into the ocean. Thus God sends out souls, that, after they have traveled the circuit of their being, they may return to Him again. Such is the pantheistic conception. Are we, then, to think that God has been working through the ages for nothing; that the end of all His work is simply that He is just where He was before; that He has struck some sparks out of His heart, which have floated a little while in the universe, and then come back into His heart again; that He has lived for naught; that evolution has traveled its circuit, and come back to the cradle from whence it issued? Nay, more than that; for if this were true, God would not be God. For God is *love*, and you cannot love if there is not some one to love; and if God is all, and all things come back to

mingled of the elements of the dead forms which were before him. We owe our human birth to death in nature. The earth before us has died that we might live. We are the living children of a world that has died for us." — Dr. Newman Smyth: *The Place of Death in Evolution*, p. 31.

God, — if, as all drops of water return to the great ocean, so all individual souls come back to be absorbed in Him again, — there is no one to love, and God is the loveless one. If "death ends all," either He is a Father who watches an eternal funeral, and all the music of the spheres is but as the music of muffled drums, and the end of all the travail of His soul is death, or else He is a God who does not love, did not love, cannot love, because there are none whom He may love.

Over against these conceptions I place that of the Christian evolutionist, expressed in the words of Paul, — "The earnest expectation of the creature waiteth for the manifestation of the sons of God." Through all these ages God has been working out something that was worth working out. He has been developing through all these ages sons of God; creatures that could think as He thinks, will as He wills, love as He loves, and carry their independence and their personality into a future life to love and be loved. As we have seen, according to evolution the creation has always been looking forward to something higher and better. This is that earnest expectation of the creation which Paul interprets. Immortality is not a demonstrated fact, but it is a necessary anticipation. Without it all evolution would be meaningless.

The figures of the poets are not merely figures; they are scientific prophecies. When the integument of the seed ceases to serve the purpose of the seed and keeps the life from growing, the seed becomes a corpse, and out of the dead body there issues the new life. When the egg ceases to be any longer a protection to the bird, and if it were kept intact would become a prison-house, forbidding further development, it is broken, and the bird comes out. When the chrysalis is no longer a protection to the grub, the chrysalis is sloughed off, and the butterfly issues. Man himself was once an egg. Man himself once dwelt in a prison-house of absolute darkness, like the seed in the ground. If he has come from the egg into manhood, from the dark imprisonment into the light of life, it would be strange, when the body has ceased to fulfill its function, has ceased to be the instrument of life, if he did not cast it off, bury it forever, have no more of it, and rise triumphant to the larger life for which all the evolutionary processes of the centuries have been preparing him.

More than the ancient conception of creation as an instantaneous process, evolution, as the interpretation of creation, looks forward to a life beyond the grave, and cries with a loud Amen, like the four living creatures in the

Book of Revelation, to the prophetic declaration, "The earnest expectation of the creature waiteth for the manifestation of the sons of God."

CHAPTER XII

A SUMMARY OF CONCLUSIONS

In this chapter I propose to give a brief review of the preceding chapters, and to sum up the conclusions therein reached.

Evolution is not to be identified with Darwinism; it is not the doctrine of struggle for existence and the survival of the fittest. Evolution is, broadly speaking, the doctrine of growth applied to life; the doctrine that life is a growth; the doctrine that all life proceeds by natural and normal processes from lower to higher stages, from simpler to more complex stages, and by a vital force or forces operating from without.

Evolution does not attempt to explain the origin of life. It is simply a history of the process of life. With the secret cause of life evolution has nothing to do. A man, therefore, may be a materialistic evolutionist or a theistic evolutionist; that is, he may believe that the cause is some single unintelligent, impersonal force, or he may believe that the cause

is a wise and beneficent personal God. I repeat what I have already said in this volume, that I am a theistic evolutionist; that is, I believe that the Infinite and Eternal Energy from which all things proceed, which is the All in all, is an Energy that thinks, feels, and wills, — a self-conscious, intelligent, moral Being.

Evolution does not claim to be the last word. There is no last word. Evolution itself is inconsistent with the idea that there can be any last word. The doctrine of evolution is the doctrine of perpetual growth, and therefore every word spoken prepares for another and a further word. If it is to be accepted at all, it is to be accepted as, on the whole, the grandest generalization of our age, if not of any age, — the best statement of the process of life that has yet been uttered.

All biologists accept evolution; practically, all natural scientists accept evolution. Le Conte says, "I think truly that you might as well speak of a gravitationist as of an evolutionist." But that is not all. Evolution is to-day accepted as the clue in their investigations by all teachers, in all departments, in all colleges and institutions of learning, except possibly in the department of theology. History, political economy, literature, and moral philosophy, no less than the various natural sciences, are

treated from the evolutionary point of view and according to the principles of evolutionary philosophy. In our colleges and higher institutions of learning, of every description, male and female, orthodox and unorthodox, the courses of education are founded on the assumption that the history of life is a history of growth from lower to higher forms, from simpler to more complex forms, according to laws that are comprehensible, and by forces resident within the phenomena themselves. In this condition of learning there are three courses which the religious teacher may take. The first course is for him to set himself in antagonism to evolution. He may enter upon the biological field; he may point out gaps here and there in the process, and may show that evolution does not explain everything: and thus he may satisfy himself, and perhaps those of his congregation who have not studied the subject, that the hypothesis of evolution is untrue; but it must be frankly said, he will satisfy no one else. When the whole scientific and intellectual world is moving in one direction, the minister who is not a scientific expert may get himself run over, but he cannot stop the procession by getting in front of it. The second course is for the religious teacher to maintain that there is a difference between the spiritual realm and the natural

realm. Conceding that it is true that evolution is the law of the natural realm, he may insist that there is some other law which operates in the spiritual realm, or at all events that the law of growth does not operate with uniformity. Conceding that there are no interferences, no breaks, in the continuity of cause and effect in nature, he may insist that there are interventions in the continuity of cause and effect in the moral and spiritual realm. There is some reason for thus differentiating the moral and the material realms; one may do this and be rational and self-consistent. And yet it seems to me that, if we believe that there is one God — God of the physical and material nature, God of the spiritual and intellectual nature — we shall be more and more inclined to believe that His method of work in the world is one; that He does not proceed in the two realms by methods which are themselves inconsistent. The third course is for the religious teacher frankly to accept evolution; to say to the scientist, Since you have studied this subject and this is your verdict, I accept it, and I will see what light is thrown upon the problems of the moral life. In so doing, he seems to me to have the authority of the Master. "And He [Jesus] said, So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise

night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear." [1] In this parable Christ not only implies that there is a true analogy between "God's way of doing things" in the spiritual and in the material realm, but He anticipates Le Conte's definition of evolution, and applies its three principles to the spiritual realm: first, "continuous progressive change," — first the blade, then the ear, then the full corn in the ear; second, "according to certain laws," — it springs and grows up; third, "by means of resident forces," — the earth bringeth forth fruit of herself.

I believe, then, that the great laws of life which natural science has elucidated from a study of natural phenomena are analogous to, if not identical with, the laws of the spiritual life, and that the latter are to be interpreted by the former. The object of this book is to afford some aid to the perplexed by throwing upon the mystery of the spiritual life the light which the philosophy of evolution has already thrown upon the material life. This may revolutionize theology, but it will strengthen and enrich religious faith. For there is a great difference between theology and religion. Religion is a

[1] Mark iv. 26–28.

spiritual life; theology is the science of that life. It is very important that we should have a correct science of life, but it is also very important that we should understand that the science is not the life. The life remains essentially unchanged through centuries, but the science is continually changing. The religious life of faith and hope and love is, in its essential elements, what it was when Abraham turned his back upon idolatry that he might go out in quest of the true God; but the theology of the most conservative orthodox church in America is very different from the theology of Abraham. What is religion? If we ask the Bible for definitions, we shall find such as this: "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Then religion is justice, mercy, humility. Or such as this: "The grace of God . . . hath appeared . . . teaching us that . . . we should live soberly, righteously, and godly in this present world, looking for . . . the glorious appearing of the great God and our Saviour." Then religion is sobriety or self-control, righteousness or dealing rightly with our fellow men, godliness or reverence for God, and hope or aspiration for a nobler and diviner life. Or such as this: "Pure religion and undefiled before God and the Father is this, To visit the fatherless and

widows in their affliction, and to keep himself unspotted from the world." Then religion is purity and philanthropy. Or such as this: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might; . . . and thou shalt love thy neighbour as thyself." Then true religion is love toward God and love toward man. These and kindred definitions scattered through the Bible make it clear that, according to the Bible writers, religion is not a system of thought, a kind of ritual, or a church order, but a spiritual life. It is reverence toward God, the Father of all the living; repentance for sin and a turning away from it because it is loathsome to the soul; finding in the spiritual experience of other men something to which the soul answers and responds, and, preëminently, finding inspiration from the Bible as a book of spiritual experiences; seeing in Christ one worthy to follow, and having that kind of faith in Him which leads one to become a follower of Him; coming into fellowship with God, walking with Him, having His companionship, recognizing Him as a friend, living in His household as a child; feeling in one's self a certain quality that cannot die, and, because of that intense consciousness of undying quality, looking forward with hope beyond the grave for one's self and for one's loved ones. This is

religion. It is the function of theology to give us such definition of God as it can; but the reverence comes first, and the definition afterward. It is the function of theology to define sin, and to tell us, if it can, how it came into the world; but the soul is first to turn with loathing from whatever it knows to be wrong, without waiting for definitions. It is the function of theology to explain, if it can, how it is that the Bible has been so preëminent in the history of the world, carrying with it everywhere the light of a nobler and diviner civilization; but before that comes the answer of the human soul to the noble and inspiring words which the Bible utters. It is the function of theology to define, if it can, Christ's place in human history; but before that comes the spirit which bows before Him, reveres Him, loves Him, follows Him. It is the function of theology to interpret, if it can, how sinful man can come into fellowship with an infinite and holy God; but not until man has come into that fellowship can he define the coming. It is the function of theology to explain, if it can, how it is that the soul can go on in another life when this body has mingled with the common dust; but before it can explain that phenomenon, the soul itself must be conscious of its immortal life and feel the divine and endless life within. My object, then, is not to make

the reader an evolutionist; it is not even to revolutionize his theology; it is to show those who are perplexed by doubt, whose minds have seized upon evolution as a clue to the mystery of life, and to whom that clue seems inconsistent with the religious teaching to which they have been accustomed, that by a change in theology they may hold fast their faith in God, their consciousness of sin, their fellowship with Christ, their experience of pardon, their hope of eternal life.

The theistic evolutionist believes in God, and in a personal God, — that is, he believes in a God who thinks and feels and wills; but he does not believe in an embodied King, sitting on a great white throne, remote, inaccessible, a God afar off. He believes that God is truly in the universe, and manifests Himself through all the multifarious forces of nature; that what we call laws of nature are the laws of God's own being; that the activities of nature are the methods of the divine; that God works out the creation from within, thus revealing Himself by the continual forthputting of His wisdom and His power. He thinks, therefore, that every day is a creative day; that every spring God says again, "Let there be light," and light comes back to flood the world; that every spring He again carpets the earth with grass, and brings

forth living creatures to inhabit the ocean, the earth, and the air; that God always has been, is, and always will be, a speaking, working, revealing, disclosing God. This theology does not remove God further from him; it brings Him nearer. The evolutionist believes that in this process of self-manifestation God has wrought man, and that, so far as we know, man is the supreme fruit of God's creation, — certainly the supremest work yet wrought in the history of this globe. He believes that man is the product of that process which is at once evolution and divine manifestation, for all growth is the manifestation of God's own activity. He believes that man is God's own son, but God's son in the making. He looks upon the world as the factory where this making is going on; it is full of dust and chips, and the statues are none of them finished. He sees man emerging from the animal condition, — half man, half animal. In Cole's picture of the expulsion from the garden, a great wall divides between the garden and the wilderness, — all flowers and fruits within, all weeds and thistles without. The evolutionist sees no such sharp line: the wilderness makes its incursion into the garden, and the garden makes its incursion into the wilderness, and the world is made up of tares and wheat growing together, in society, in the church, in every individual, —

each one of us part tare, part wheat; no man so good that there is not some evil left in him, no man so evil that there is not some seed of good in him. He believes that sin enters every human life, and the individual "falls" when the animal nature predominates over the spiritual. He does not look back six thousand years for a first sin. He does not throw the responsibility of the transgression off upon poor, blundering, sinful Adam; he recognizes that he himself is carrying around the elements of a sinful nature in himself. He reads again the seventh chapter of Romans, and cries out with Paul, In me — that is, in my flesh — I see no good thing. This does not and will not make sin seem less real, less awful, nor will it make penitence less real, less sincere, less deep. The evolutionist believes that God, who is the source of all life, who is the one universal force, who dwells in all nature, is brooding the human race. He is the Father and the Mother of humanity. Inspiration is the inbreathing of God, and God breathes on all the souls He has ever made. He is the Light that lighteth every man that cometh into the world. There are two conceptions of pagan religion: one which regards all pagan religions as the product of priestcraft, devised by wicked men to get innocent men in their power, — the fruits and products of the

devil; the other, which regards all religions as the reaching out of hands to God, the aspiration of ignorant and blinded souls for their Father. This is the belief of the evolutionist. This was the teaching of Paul, who, standing on Mars' Hill, and looking upon a city in which, an ancient satirist tells us, it is easier to find a god than a man, said to the assembled multitude, "Your own poets have borne witness that you are God's offspring; these idols are themselves evidences that you are searching after a God whom you do not know, and whom I have come to declare unto you." But though inspiration is as universal as the race, there is one people which has responded more quickly, answered more readily, and seen more clearly than any other, and the selected literature of that Hebrew race speaks with a power of inspiration with which no other literature speaks. How, then, does the inspiration of the Bible differ from the inspiration, we will say, of the sacred book of the Hindus? How it differs in *process* we do not know. How it differs in *result* we clearly see. Drop a peach-pit and an apple-seed in the ground: from one comes a peach, from the other an apple. What is the process that makes of one a peach-tree, of the other an apple-tree? No one knows. But no one thinks of saying the apple is a peach.

The evolutionist believes that God, who has

always been inspiring the human race, and always unveiling Himself to earnest human souls, when the human race had reached that stage of development in which it was possible for God to appear in a human life, and not be grossly and hopelessly misunderstood, did appear in a human life, that He might make perfect that revelation of Himself which He had been carrying on from the beginning. The controversy, more than a hundred years ago, in New England, between the Unitarian and the Orthodox turned on the nature of Christ. The Unitarian said, "He is not God, He is man;" the Orthodox said, "He is not man, He is God." Both seemed to agree that there was a clear antithesis between God and man; and that He could not be God if He were man, nor man if He were God. But the fundamental teaching of the Hebrew prophets from the beginning is this: that God made man in his own image. The difference between man and God is twofold: God is holy, man is sinful; God is infinite, man is finite. Conceive of a man who is perfectly holy, and he would be the image of God. Conceive of God coming into life and taking on finite proportions, and He would be a perfect man. For the difference between God and man is a difference not in essential nature. It is the fundamental teaching of the Bible that

in their essential nature they are the same. The evolutionist, therefore, thinks of Christ, not as a strange, inexplicable God-man who was neither God nor man, not as a being who went through life doing some things as God and some things as man, but as God *in* man, God so perfectly possessing one unique human soul that in that soul we see reflected at once the image of God and the perfection of manhood. Christ is God manifest in the flesh; that is, such a manifestation of God as is possible in a human life.

The evolutionist thinks that the object of Christ's coming into the world is, not to release men from punishment, but to cleanse and purify them from sin. There is not to be found in either the Old Testament or the New Testament a single text which connects sacrifice in the one case or the suffering and passion of Christ in the other with the remission of punishment. The word "punishment" and the word "sacrifice" are not to be found so collated as to indicate that the sacrifice took the place of the penalty. Sacrifice is connected always with the remission of sin and the giving of new life. There is no way by which life can be quickened save by the imparting of life. Struggle for others is as integral a part of the doctrine of evolution as struggle for one's self. Sacrifice is the condition of life-giving.

The evolutionist, then, believes in God as the creator of the world, but God dwelling in the world and speaking through all its phenomena. He believes in sin as a violation of God's law; not of some edict issued by God at some remote time in history, but of the law of nature, and therefore of the law of God, and therefore of the law of man's own being. He believes in inspiration as a universal factor in human history, coming to its culmination in the literature of the Hebrew race. He believes in revelation; that is, in the unveiling of God to man, a gradual unveiling wrought in human experience, through the seers and prophets of all ages, but preëminently in Jesus Christ, God's well-beloved Son. He believes in Incarnation; that is, in the indwelling of God in his children, of which Incarnation the type and pattern is seen in Him who is at once the manifestation of God to man and the revelation to men of what humanity is to be when God's work in the world is done, — perfect God and perfect man, because God perfectly dwelling in a perfect man. He believes in atonement; that is, in a true reconciliation between God and man, making them at one through the Incarnation and Passion of Jesus Christ, who lived and suffered, not to relieve men from future torment, but to purify and perfect them in God's likeness by uniting them to God. He

believes in sacrifice, not as a penalty borne by an innocent Sufferer for guilty man, — a doctrine for which he can find no authority, either in Scripture or in life, — but as a laying down of one's life in love that another may receive life. He believes in redemption, not as a restoration to a lost state of innocence, impossible to be restored, but as a culmination of the long process when man shall be presented before his Father without spot or wrinkle or blemish or any such thing. He believes, not in propitiation of an angry God by Another suffering to appease the Father's wrath, but in the perpetual self-propitiation of the Father, whose mercy, going forth to redeem from sin, satisfies, as nothing else could, the divine indignation against sin, by abolishing it. He believes in immortality, not as a mere endless existence, but as an undying nature, which is superior to death, because it shares with God, its Redeemer, the power of an endless life. And he believes in religion, not as a creed, a ritual, or a church order, which are at best but the instruments of religion, but as self-control, righteousness, reverence, hope, love, — the life of God in the soul of man.

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